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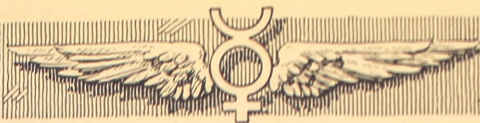
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MARCH, 1925



A LITTLE ESSAY ON HERETICS

Some Observations on Their Usefulness as Messengers
to Humanity

By DR GEORGE WINSLOW PLUMMER



HERETIC is one who denies commonly accepted views; one who holds opinions contrary to the recognized standards or tenets of any school of theology, philosophy, science, or art, or of a political party. Thus saith the Standard Dictionary.

According to this definition, the world is full of heretics, for at the present time, many churches, societies and institutions are conspicuous largely on account of the number who hold contrary opinions.

The day of *ex cathedra* utterances is past; in fact, such a day existed only during the times when might made right theoretically but failed in most cases to do so practically.

For centuries Humanity has been content to jog along in blinders, like the old nag in the "Deacon's One Hoss Shay," wearily staggering under its load, complacent in the belief that its civil and more often uncivil rulers exercised their prerogative by Divine Right while their "Spiritual" leaders were vice-gerents of

the Almighty. The King could do no wrong and the spiritual leaders were the loud-speakers of Divinity.

Humanity has cast off its blinders. It has discovered that kings seldom do *anything* but wrong, or else live as parasites upon their subjects. The spiritual hierarchs remain loud-speakers in many cases but their aura of divinity has paled to a degree that the most sensitive clairvoyant can scarcely discern. In the modern church, the gospel, except as a lesson perfunctorily read as a part of the ritual, runs several laps behind sociology, economics, psychology, local politics and the general affairs of the day.

Heretics are those who, in any given age, have been among the first to cast off the blinders and see things as they are. The crop of heretics has never been large, as compared with the ranks of orthodoxy, but it has been remarkably free from lemons. The true heretic has almost invariably been an individual whose mental spark plugs are hitting on all cylinders and who is free from the carbon of accumulated superstition and nonsensical tradition. We do not know of a single heretic who has been mediocre.

Heresy used to be punishable by death, usually in the form of afternoon gatherings in the public square around a pile of fagots; sometimes in dungeons, where every means that the legions of Hades could suggest to mortal man were used, to persuade the victim to enjoy the sweet balm of a gospel of force, fear and fiendishness, at the sanctified hands of the Church.

Things are a bit different now, thanks to the work of the heretics themselves, the fruits of whose labors you and I enjoy. Not that the Church has changed, necessarily. It is simply because such affairs are no longer popular and they are not being done among the best people and the Church has found it diplomatic and excellent policy to conform to the spirit of the age—and use other methods.

Today, instead of roasting a heretic at the auto-da-fe, it is customary to roast him on the grill of public opinion at the hands of ecclesiastical courts of review, using all possible influence to bring his views into contempt. This makes excellent publicity for the heretic and usually results in a strong support of his views on the part of a large number of the similarly minded, and sometimes an actual schism in the ranks of the inquisitors.

For be it known, that when a heretic occasions the convening of a court of any kind, it is really the plaintiff who is on trial, not the defendant. Whenever a heretic has broken loose on the community, it is because there is something the matter in the Church, School or Institution from which he differs so strongly.

The accusers are not nearly so much concerned with the accused individually, as they are lest his opinions, criticisms or views attain a wide spread publicity and explanation and the conditions to which he objects have a general ventilation.

We are thankful for the heretics. The world is liveable today, because of them.

Buddha was a heretic, when he left his palace, gave up his right to the throne, and gave a gospel to the proletariat. Millions today worship the

Buddha who might never have known Guatama Siddhartha.

Jesus was a splendid heretic. He bumped the self-righteous Pharisees, smasht their code to smithereens, upset the Mosaic Law of an "eye for an eye, etc.," and got the people down to brass tacks with the simple but all-powerful "Golden Rule."

Tauler and the German Mystics arose at one of the darkest periods of human history and gave the people the message that "outward rites and observances are not necessary to the essence of piety." In 1348 the Black Death appeared in Strasbourg, his own town taking toll of sixteen thousand victims. To the plague were added the flames of race hatred and in the same town two thousand Jews were burned alive in a single holocaust, accused of having started the pestilence by poisoning the wells. Tauler, the heretic and hero shone like a purest ray serene and in spite of Papal ban, became known as a Doctor of Illumination.

A century and a half before the Monk of Wittenberg burned the papal bull, Wyclif spoke words of burning truth, far from acceptable to his "spiritual superiors(?). The Heretic of Lutterworth kindled a great spark, to which England owes much of her freedom and progress. He died peacefully, but years after, in a spirit of malice, his bones were exhumed and burnt. An example of the truly Christian spirit of malice, hatred and revenge.

John Huss was born in Southern Bohemia, Husinec, July 6, 1373. His enemies described his pulpit, as "his triumphal chariot," so great was his power and influence. His last words arose amidst smoke and flame, the *Gloria in Excelsis Deo*.

Savonarola, like Melchizedek, stands alone, without any recognizable predecessor or successor, one of the mightiest forces for good in all time. He was born at Ferrara, Sept. 21, 1452. He told the truth at a time when truth was unpopular and met his doom at the hands of Alexander. Six days in succession he was strung up by his wrists, strapt together behind his back. Then he was hanged and burned. His last words were, "My Lord was pleased to die for

my sins, why should I not be glad to give up my poor life for Him?"

Latimer was born around 1484, the son of a yeoman of Leicestershire. When his voice became heard thruout England, he was banned by the Bishop of Ely but protected by Cardinal Wolsey. He was later made Lord Bishop of Worcester. He had voice and brains and he used both and when he preached in St. Margaret's, Westminster, the throng was so great that all the pews were broken down. Heretic he undoubtedly was, so with Ridley, he went to the stake and his last words were, "Be of good cheer, Master Ridley, and play the man. We shall, this day, light such a candle, by God's grace, in England as I trust will never be put out." They lit that candle and it is still burning brighter and better than ever.

To Archbishop Cranmer is given the title of the first *Protestant* Archbishop of the Church of England and to him more than to the king or any other factor, the English Church owes it that it is not merely another form of the papacy. However, for his stand regarding the King's divorce and the subsequent succession, Bloody Mary never forgave him and he ended his life by going into the fire.

Melancthon, Knox, Calvin, Coligny, Brewster, Wesley, still they come, the great army of arch heretics, whose burning words of truth have shamed their accusers and lit the torch of vital spiritual freedom that can never be quenched.

Whenever we find a heretic strong enuf to lift his voice fearlessly against all opposition, we may not wholly agree with him but we may be very sure that he has something of vital importance to offer in the cause of freedom of thought and intellectual and spiritual progress. That the majority may be against him is but proof that he has an original idea worth while for it takes little short of a surgical operation to pry the public mind from its monorail proclivities.

Our Puritan ancestors were heretics when they differed from the English idea and they had the whole weight of British opinion against them and the powers of Establish Church and State together co-operated to break up the monotony

of their existence. But they lit the torch of freedom and eventually a handful of farmers up Concord and Lexington way threw their hats into the ring and sent a historic shot flying around the world. Since then, kings and other impedimenta with their usual appanage of unjust taxation have been growing less and less popular until now they are few and far between. One little archaic throne has been advertising for a kinglet and dangling the bait of an honest-to-goodness throne, all nicely polished up, for some American with enuf mazuma to keep it out of the hankies of the auctioneer.

As this article goes to the printer, an ecclesiastical Court of Review out in Cleveland has expelled from the ministry the Rt. Rev. William Montgomery Brown, who was adjudged a heretic last year on account of his book, *Communism and Religion*. We reviewed his book in the last issue of *Mercury*. We do not agree with its author in his sweeping endorsement of Bolshevism, Communism and extreme Socialism. But he has given some bitter truths, truths which many of his accusers, we believe, realize.

The Protestant Episcopal Church, that eminent citadel of good form, has moved heaven and earth, figuratively, to silence his work but the truths he has told will not be silent. The principal charge seems to be that he has taught doctrines contrary to what "that church teaches." That may be the charge, but the question paramount to many of us, "what *does* the Episcopal Church teach?"

For instance; in number XXXI of the Articles of Religion of the Protestant Episcopal Church it is stated, "Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits." In the Twenty-eighth Article it is enjoined that "The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipt."

Now at the Church of St. Mary the Virgin in New York, and in hundreds of others of its kind, the Sacrament is re-

served, carried about, lifted up and worn; Low Masses are held regularly with "Solenn High Masses" at the principal Sunday morning services. The Benediction of the Blessed Sacrament is given at the afternoon services in many so-called High Churches. These belong to the Ritualistic Movement and the Anglo-Catholic party. In their instructions to their members, these churches teach the Real Presence of Christ in the transubstantiated Host at the Mass, which is also approved by the Twenty-eighth Article of Religion, to which all priests tacitly subscribe at their ordination. The doctrine and merits of the Mass are taught in these "High" parishes as what "the Church teaches."

A few blocks away, a so-called "Low" Church protests vigorously that the Church teaches no such thing; that the Sacrament is merely a memorial or commemorative act; and holds its High Church brethren, "Don Worshippers." Which is right?

Why does none, an Episcopal parish both that wear gilt chalice with lacerated handles, Indian shawls, erythritic stunts and movies as the proper exemplification of the practice and teaching of "the Church?"

Another sector, of a more fashionable Fifth Avenue parish who had owned at its ordination to preach and teach the gospel as "the Church hath received the same," was firmly convinced that the proper thing to do was to turn the church into a Sunday afternoon forum for socialism, laborism and general economic, industrial and sociological problems.

Another sector looks into a scriptural with the offering that a Eucharist was simply mass or less of a piece of literature, "artistic in feeling, grace, at times" and more to the same effect.

Now any one know what the Episcopal Church actually does teach? If her clergy cannot agree or her laity cannot keep their clergy in order and within bounds, how is the laity to know where to go or feel an exemplification of the faith and practice of the Anglican Communion?

Therefore, in view of the foregoing and due to view of the widespread

literature by many Episcopal clergy setting forth the most liberal interpretations of both Scripture and doctrine, the question arises, "just how much of a heretic is Will Brown of Arkansas and are his judges qualified to sit in judgment upon him?"

On the occasion of a recent Pastoral Letter sent out by the Episcopal Bishops, a New York clergyman, member of an ultra fashionable parish, took off his vestments as the official livery of his church and told his congregation he was then addressing them as a "Doctor of Theology or Divinity." But he did it in an Episcopal pulpit and as still the executive of an important parish. He took exception to the Pastoral Letter but the affair was quickly hushed up.

When the spiritual hierarchies of the Episcopal Church can define their position and state the "teachings of the Church" in such a way that any layman can understand them, then, and not until then, will some of us have confidence in their qualifications to judge what constitutes heresy within their fold.

This matter of heresy is really vitally important. We have been taught from childhood that the acceptance of what we were assured were truths were mandatory on pain of our soul's salvation. Ideas inculcated from infancy and bearing the impressive stamp of approval for centuries, are not easily relinquished. Those who think at all are aware that the age of supernatural religions has passed and the intellectual expansion along scientific and psychological lines has opened new vistas, developing new channels of thought and given us an entirely new viewpoint on old questions.

Truth is always the truth, regardless of lay or age. It is seen however, from constantly changing angles. Because we may have a new viewpoint regarding some one angle of the truth does not mean that we are perforce obliged to relinquish all that we formerly regarded as true. It means that as we advance, we must seek to fit the angles together, in order to attain a more comprehensive view of the approximate whole.

There is absolutely no conflict whatsoever between science, religion and philosophy. They are all inevitably inter-

women. The principal trouble is that representative scientists, theologians and philosophers are so entrenched within their own circles that they do not understand each other and will not get together. And when any individual from the ranks of any of these great departments of human thought, comes out with a glimpse at an angle of the truth hitherto unperceived by his colleagues, he is a heretic. Down with him! becomes the cry.

We have the utmost respect for the Episcopal Church and for the entire Anglican Communion. It has an ancient and honorable lineage. It has made a tremendous impress upon the world's work and thought. It has been and is, a powerful ally of good learning. That seems to be one of the troubles which beset it, strange as it may seem. It seeks men for its ministry, but academic degrees are a sine qua non for the attainment of Holy Orders, with the result that its pulpits are occupied to a large degree with literary, philosophical and theological "dry-as-dusts." If we remember rightly, the recent list of the twenty-five leading pulpit seasons did not include a single Episcopal priest, a fact much lamented by the leading organs of the Church.

We have cited these instances from the Episcopal Church fold, not from any animus or spirit of unkind criticism, but on account of the undeniable truth that this particular church has been distressingly involved in notable heresy cases, far more than any other in our knowledge, within the purview of modern times.

The heresy case of Dr. Algernon S. Cressy of Rochester, in 1866, is still remembered by many. He denied the divinity of Jesus Christ, the office of the Holy Ghost in the conception of Jesus, and the Virgin Birth. These were principles from the stumbling block for so many devout thinkers who are not content to allow their mentality to be confined to strictly doctrinal and dogmatic theology, but who have opened their minds to fresh fields of study and research.

Dr. Charles Edward Cheney, of Chicago, was ousted from the sacrament

fold of the Episcopal Church in 1871, simply because he refused to saddle the cause of intemperance on innocent infants at baptism. His parish stood by him loyally and he became one of the first Bishops of the Reformed Episcopal Church.

Most cases of heresy have had for their foundation, the inability of keen, active intellects to accept supernaturalism. Early in the Christian Era, Arius was condemned at the first General Council at Nicea (325 A.D.) because he asserted that if Jesus was the Son, then naturally, the Son was of later origin than the Father.

Eutyches was condemned by Flavian in Synod for holding that in Christ the human nature is absorbed and in effect extinguished in his Godhead.

In 1892 Dr. Charles A. Briggs was tried for heresy by the New York Presbytery of the Presbyterian Church. He was at first acquitted and then suspended in 1893 by the General Assembly. But the rumour distracted the entire Presbyterian community. That eminent body is now perishing over the work of Dr. Harry Emerson Fosdick, who presents the anomaly of a Baptist preacher in a Presbyterian pulpit. No matter who Fosdick is or what one of the 57 varieties of creeds he represents, any church ought to be proud to have the services of such a man with such a vital message, of which there are too few in modern pulpits.

Joan of Arc did a splendid work and went to the stake for it as a reward. Such is the gratitude of the mighty ones of earth. An ecclesiastical tribunal decided that the "voices" by which that courageous young lady believed herself to be guided, were opinions, so they handed her over to the civil power. The successors of that tribunal have since declared her a saint and canonized her. Apparently a cog shy monarch and Joan must agree with Puck, "what fools these mortals be."

The years come and go. It seems to be an established custom. The courts that condemn the heretics are merely incidents in history. The names of those who composed them are in many instances lost in oblivion. The heretic has

usually won a niche in the world's Hall of Fame. The theologian suffers untold mental agonies during these heresy trials, for fear lest some long cherished dogma or doctrine may be deleted. The public glances at the newspaper and wonders why they make so much fuss about it. Shakespeare may have been inspired by a heresy case when he wrote his play, "Much Ado About Nothing."

However, to the spiritual scientist, a case of heresy, so-called is really an ado about something vital, altho not from the standpoint of the churchman. All the heretics history can muster have been able men and good citizens. They have been quite orthodox in most things but they gave evidence of a mighty conviction on some one thing of vital importance, not perhaps to any church, but to the advancement of the mental freedom of the race. For liberty of that has to be fought for as well as liberty of political opinion.

In and thru these heretics, God bless 'em, there is sure evidence of an invisible spiritual power working steadily to give us a deeper insight into some one or more of the spiritual mysteries. Many a heretic has been a receiver and a transmitter for messages from inner spheres of being. The most delicate apparatus often needs adjustment and it is quite possible that these human transmitters get their wires crossed occasionally, but the thing to do is, to give them a fair, honest, and sincere hearing, and see, if possible, how we can help them to make their message clear.

Generation after generation, the human family receives better and clearer revelations from the higher planes of that. The prophets are not all dead. They are very much alive and working, and we have genuine prophets with us at all times if we would only stop, look, and listen to their messages.

We often irreverently define theological seminaries as "theological cemeteries," because it appears that if a man has any real, original, vital ideas of his own when he enters their sacramental precincts, they will be dead and buried before he emerges. If the clergy of today and all future days, instead of functioning as walking delegates for

these theological cemeteries, would follow the examples of the ancient schools of the prophets and develop the prophetic instinct and let the true spiritual inspiration become manifest in their words and works, there would be no problem of empty pews and deserted parishes. The world doesn't care a hoot whether some preacher is a "Doctor" of Divinity or not. It seems funny that divinity requires so many doctors. The divinity that *does* require so many doctorial chamberlains is not the divinity of red blooded men and women.

What the world asks of a preacher is, "what is your message?" "What can you give us to help us in our manifold problems?" The public does not care a rap whether a preacher is an authority on ancient Hebrew, Greek or Latin. It *does* want to know whether that preacher has an *actual personal experience in the world*, that enables him to understand the problems of his people. We want more Doctors of Humanity and fewer Doctors of Divinity and Philosophy. As a matter of fact, the mystic letters "D. D." stand more often for "Dumb Dora" than for anything else.

We do not mean to infer that it is our duty to sit up and take notice of every Tom, Dick and Harry who is exploiting a new idea. Insane asylums are storehouses of new ideas. But when a man of brains and parts, comes out from the crowd and says something that challenges attention and arouses the opposition of the ranks of orthodoxy, let's give ear to him. We can take back our ear at any time if he fails to make good. But he has a right to be respectfully heard.

There is no use in fighting heresy. For every heretic who is brot into the open, there is a multitude of silent and acknowledged supporters and sooner or later the truth embodied in his message will find its way into the minds of men.

Truth can be suppress only temporarily. The world is growing better and better every day. In spite of lawyers, doctors and politicians to whom human woe means good business, civilization is advancing. Legally a man may still beat his wife if he uses a stick no larger than his thumb (dimensions vary in the

different states) but it is not considered good form, and wife-beaters are not accepted in polite society if they have been publicly exposed as such. Many little incidents serve as the proverbial straws that show positively that the wind is blowing us steadily toward comparative civilization. In society we do not take our wives by knocking our beautiful sentiments into their heads with a stone club as in the Stone Age. We groom our daughters in alleged "finishing schools" where any tendencies towards usefulness to the world meet with a speedy finish. Then we put them on the auction block in the hope that they will contract "advantageous marriages" with the usual assortment of rouses who "have had their fling" and are "ready to settle down."

Howsoever, this old world is growing better. Men are rising to better standards of manhood day by day. Communities are expanding in their concept of the responsibilities of communal life. Cities and towns are responding to the requirements of their citizens; institutions are better managed and schools of learning are at last teaching useful things as well as filling impressionable mentalities with the riff-raff of by-gone ages.

Womanhood has always been on a plane that man has been obliged to look up to. And the woman of today is far beyond her sisters of yesteryear in usefulness and as an able citizen of the world.

A business house could not permit its salesmen to go out and make statements on their own responsibility, thereby embarrassing and misrepresenting the

house. Neither can the church, as an institution. People go to church for what that particular church teaches. Our contention is, therefore, that any church, and the Episcopal Church in particular as having permitted the greatest latitude of opinion and expression, should formulate its authoritative teaching in such wise that no possible misconstruction could be placed upon it by either bishop, priest or layman, school or party within the church itself.

Then if the alleged heretic, finds that his convictions are such that they materially conflict with authoritatively defined teachings of his church, we believe it his duty to dissociate himself from the body and he will find that by so doing he will have not only the material but the moral support and following of those to whom his convictions and conclusions appeal. The heretic is one of our most valuable citizens but when he differs so radically from a given institution as to have earned the title, he should seek or develop a platform or pulpit of his own and then go on with his work.

For a large part of our measure of forward movement, let us thank the various heretics in science, religion, philosophy and industry, who had the courage to come out from the herd and proclaim an advance gospel and a philosophy of practical progress.

Let's be sure before we turn the deaf ear to any alleged heretic, whether or not he is charged with a message for humanity that may advance us another mile-post.

It is barely possible in some cases, that we may be entertaining (or condemning) angels unawares.

BEATITUDE

By DR. W. D. LIGHTFOOT, 32°

Ah, sweet to me the long ago,
The days beyond recall;
But sweeter yet and sweeter far,
The days that are to be.

For God so loved the world
He gave His Son, they say,
That I might climb to God
Thru all Eternity.

Ah, sweet to me the days gone by,
Ah, sweet the other years;
But sweeter yet and sweeter far,
The days that are to be.

THE 47th PROPOSITION OF EUCLID

An Examination Into the Arcana Concealed Therein
for Freemasons and Esoterists

By FRANCIS MAYER

"To the operative mason the square is a tool that assists him in bringing rude matter into due form."



RIGHT from the start the essayist should try "to hook the reader," as Byron puts it, tersely but truly. What to do however, when he has to start with one of the most famous passages of Plato, and famous, alas, not on account of the wisdom it contains, but because this wisdom is exprest in sentences the obscurity of which became proverbial? Fortunately many of our readers have already gone thru the trial of being led blindfolded on tortuous paths toward light. A similar initiative test of endurance awaits them here. The road leads at first thru the country of Boredom. But after the unavoidable first expositions are passed, the light begins to dawn. And the nearer the goal, the more evident will it become, that this goal is the highest possible one, toward which men may strive. Neither is the reader blindfolded; on the contrary, he is requested to keep his eyes and mind wide open, and attention concentrated all the time.

1. *The right way to find the geometric number of Plato.*

In the third chapter of the eighth book of *Plato's Republic*, Socrates tells his friends what dangers may befall even a model state if the governing race does not observe the proper season for procreation. (Translation by H. Davis): "Come then, said I; let us try to show in what way a timocracy arises out of an aristocracy: is it not plain at any rate, that every government changes thru the agency of that portion which holds the public

offices, whenever sedition arises in that particular part; whereas if it only agree with itself, however small the state, it can not possibly be disturbed? Such is the case. How then, Glaucon, said I, will our state be disturbed and how will our allies and rulers fall into quarrels with each other and amongst themselves: do you wish, like Homer, that we implore the Muses to tell us how first sedition rose, and address them in tragic fashion, as if we were children, playing and jesting, so to speak, with seriousness uttering lofty language? How so? Somehow thus: it is hard indeed for a state thus constituted to become disturbed; but, as everything generated is liable to corruption, not even such a constitution as this can abide forever, but must be dissolved: and its dissolution is as follows: Not only as regards terrestrial plants, but likewise terrestrial animals, a fertility and sterility both of soul and body take place, when the revolution of the heavenly bodies completes the periphery of their respective orbits, which are shorter to the shorter-lived, and contrariwise to the contrary: and with reference to the fertility of your race, tho those are wise whom you have trained as governors of the state, yet they will never, by intellect and sense united, observe the proper season for procreation, but let it slip by, and sometimes generate children when they ought not. To that, however, which is divinely generated, there is a period which is comprehended by the perfect number; whereas, to that generated by man, there is one, in which the augmentations, both surpassing and surpast, after having received three separations and four boundaries of things similar and dissimilar, in-

creasing and decreasing, will render all things correspondent and rational; of which the sesquialternian root, conjoined with the pentad and thrice increast, affords two harmonics, one of these, the equally equal, just a hundred times as much; while the other, of equal length indeed, but of oblong shape, is of a hundred numbers from effable diameters of the pentad, each wanting one, two of which are irrational and of a hundred cubes of the triad. And the whole of this geometric number is, having such an influence, concerned with worse and better generations."

It is sufficiently evident that in this half serious half mocking instruction, given by the Muses, the main part of the subject matter refers to proper procreation. The text itself says, that the whole of this geometric number is concerned with worse and better generations and that the proper seasons for procreation should be observed to assure the stability of the government.

Now procreation, seasons, even government, refer to activities that are continuous, but considered in relation to single generations or even governments, cover only short periods of time. They probably are influenced by longer periodical cycles, as, for instance, the precession of the equinoxes influences all life on earth. But this fatal influence is too remote for consideration when laws are constructed regulating the lives of men, or for the assurance of the permanency of some form of government. It is consequently *a priori* improbable that the geometric number should determine a long period.

The contemporaries of Plato did not consider it that way either. Only after the Renaissance some learned men became fascinated by the idea that Plato might have hidden in the curious construction of this geometric number the arcanum concerning a cycle much longer and more fatal than his Great Year, something like the Yuga of Hindu cosmogony. Especially since Barocci, a Venetian nobleman, published in 1566 his commentaries on this "most obscure" passage of Plato, much research work, learning and ingenuity

were sacrificed to solve this puzzling problem. No generally accepted solution has yet been found.

The failure is quite natural. There may be much gold in a mine, but it will not be found, when the shaft is dug in the wrong direction. And that is exactly what was done here. Plato called this number the geometric number, consequently the seekers handled it as a geometrical problem.

There is sufficient evidence, however, that the ancient philosophers used mathematics, geometry and astrology more as ways and means for the discovery of esoteric truths. After finding them, the same sciences served as effective veils against the profane and at the same time served to convey revelations to the initiated. True, our present mathematics, geometry, astronomy and chemistry are also the final results of ancient researches. But these sciences just naturally develop in the course of time under the pressure of actual necessities of life, rather as by-products.

That in our case geometry was used also only to veil and reveal becomes self-evident after an analysis of the thesis of Plato: that the period concerning divine generations is comprehended by the perfect number, but that which is generated by men is governed by the geometric number.

Plato, as he explains with all details, in his *Timaeus*, conceived that the living Universe, including all stars, also the universal soul, time, etc., is the result of the divine generations. He claimed that these have been worked out on a plan, the key to which is the perfect number. In another part of *Timaeus* (XIV), this perfect number is said to complete the perfect year, still called Great Year or Platonic Year, viz., one complete revolution of the zodiac, during which thru the precession of the zodiacal constellations, the equinoctial points again reach the same position among the stars in which they stood when the revolution started. Consequently the perfect number is inseparably connected with the Zodiac, it is 12, as this is revealed also by other passages of Plato.

The perfect number and the geometric number both are said to govern the same activity, i.e., generation, respectively on the divine, and on the human planes. Obviously these generations essentially concern esoteric philosophy, and geometry can not be connected with them in any other way than assisting in the solution or expression of the philosophical problem. One of the fundamental tenets of esoteric philosophy is, however: "As above so is it Below," consequently the perfect number and the geometric number must be essentially identical, the diversity of the action and the results of the action being caused only by the substantial difference of the spheres on which the generations are going on.

Thus Plato himself pointed out the way to the solution of the problem given by him. And while the passage was found extremely obscure and any solution barren, as long as it was considered as a geometrical problem, it becomes lucid and promises practical results when approached from the hitherto neglected angle, as a problem concerning philosophy but to be solved by the assistance of geometry.

2. Important contemporary opinions

Taking up the research from the philosophical angle, the seeker soon finds some points which were left out of consideration by his savant predecessors, tho it is rather difficult not to notice them.

The first of such points is the fact, that all the contemporaries of Plato and even later initiates evidently well understood the right meaning of these obscure statements, for while they philosophised on them, there were no complaints about obscurity. But they never considered the passage as an essentially geometrical or mathematical problem either. Theon of Smyrna who specialized in the mathematics and correlated sciences of Plato, did not take up this subject at all.

After some generations the true meaning became somewhat occulted. The probability is, that the original interpretation was only given orally during initiations and, as time advanced, the same

esoteric truths which have been explained by the Platonic numbers, were conveyed in some other form, more adapted to the mentality of the succeeding generations. Tradition never changes, but its form of expression often does change.

The occulted character of the passage is so obvious, that Schleiermacher, one among the best modern exponents of Plato, altho not an esotericist, expressed his firm belief, that Plato certainly did not want merely to torment his readers, but selected a number of such remarkable constructions just in order, to point out to those who "knew," something that he did not want to express openly.

The same conclusion is implied in the statement of Marsil Ficin, below quoted, in his preface to the eighth book of the *Republic*. There he gives a hint concerning the half mocking tone of the text of Plato: "When Tullius wants to express briefly that something is most obscure, he calls it, not undeservedly, more obscure than the number of Plato. Neither do I wonder, that Theon of Smyrna, first teacher of the mathematics of Plato, cunningly passes over such mysteries as something inexplicable. When Jamblichus of Chalcis wanted to explain, he entangled them even more. But, in fact, is there in such words not more difficulty than weight? Certainly so, when Socrates represents the Muses talking in a tragic fashion pompous nonsense, scaring childish and simple souls and making them perplexed."

The arcanum is consequently there for the not easily alarmed adult minds, but it is to be sought rather in the spirit than in the letter. Neither is there any need to guess what this arcanum may be about. Not only Plato says that this geometric number is concerned with generations, but Plutarch, Nicomachos, Jamblichus and Boetius call this geometric number: "the nuptial number."

Aristoteles also throws some light on this curious number. In his *Politics* (V. X. 1.), paraphrasing but the two words, "thrice increase" of the quoted passage, he states that the sesquitercian root conjoined with the pentad and thrice increase, offers the two harmonies when the described number became solid,

(*stereos*). In esoteric parlance the expression: "a number becomes solid," means a force-substance corporified, fixt, in short: the philosophical infant. For he is conceived at this nuptials.

The investigation advances another step, and a long one, when Plutarch in his *De Iside et Osiride* says that Plato formed his nuptial number on the famous right angled triangle of Pythagoras, the sides of which correspond to the 3,4,5. These numbers are well exposed indeed, in the quoted passage of Plato. It says that three separations and four boundaries are necessary to render all things correspondent and rational. Then the sesquitermian root is mentioned and this is: $1 + 1/3$ otherwise $4/3$. The pentad is 5. Furthermore $3+4+5$ equals 12, that is the perfect number, identical with the geometric number.

However, the most important witness for the investigation is Proclus. In his *Commentaries* on the first book of *Euclid* he describes the special methods Plato and Pythagoras used to construct this triangle. Explaining the 47th proposition of Euclid, Proclus writes (as translated by Th. Taylor):

"Right angled triangles are two-fold, i.e., either isosceles or scalene; in isosceles triangles we never shall find numbers corresponding with the sides: for there is no quadrangular number, exactly double of another quadrangular number; since the square from the septenary is double of the square from the quinary, by a deficit of unity. But in scalene triangles it is possible, that numbers may be assumed, so as evidently to evince, that the square from the side subtending the right angle, is equal to the squares from the sides subsisting about the right angle. And of this kind is the triangle in the *Republic*, whose right angle is contained by the ternary and quaternary, but is subtended by the quinary. The quadrangle, therefore, from the quinary is equal to the quadrangles from the other numbers: for this is twenty-five; but the quadrangle from the ternary is nine and from the quaternary is sixteen. And thus what we have asserted is perspicuous in numbers.

"But there are delivered certain methods of inventing triangles of this kind, one of which they refer to Plato, but the other to Pythagoras, as originating from odd numbers. For Pythagoras places a given odd number, as the least of the sides about the right angle, and when he has received the quadrangle produced from this number, and diminishes it by unity, he places the half of the remainder as the greatest of the sides about the right angle; and when he has added unity to this, he produces the remaining side which subtends the right angle. Thus for example, when he has assumed the ternary, and has produced from it a quadrangular number, and from this number nine has taken unity, he assumes the half of eight, that is four, and to this again he adds unity and makes five; and thus discovers a right angled triangle, having one of its sides three, but the other of four and the other of five units.

"But the Platonic method originates from even numbers. For when he has assumed a given even number, he places it as one of the sides about the right angle, and when he has divided this into half, and has produced a quadrangular number from the half, when he has added unity to this quadrangle, he forms the subtending side, but when he has taken unity from the quadrangle, he forms the remaining side about the right angle. Thus for example when he has assumed the number four, and has multiplied the half of this into itself and produced four, when he takes away unity forms the number three, but when he adds unity, he produces the number five; and thus he has the same triangle effected, as by the Pythagoric method. For the square from the number five, is equal to the squares from the numbers three and four."

3. The arcanum hidden in the 47th prop. of Euclid.

Proclus is no friend of loquacity. He must have had some good reason for the separate and fully detailed exposition of both methods of construction, besides the apparent one, that the Pythagorean refers to odd, and the Platonic to even numbers. Let us see.

Plato states that the operations for the construction of the geometric number results in two harmonies and Aristoteles points out, that these two harmonies transform the number into a solid. This geometric number was called, furthermore, by the knowing ancients a nuptial number, and Plato declares also, that the geometric number is concerned with generations. Consequently the two harmonies are to be prodest in the generative process too. Therefore, it is not mere coincidence that Pythagoras started with the number 3, that being odd, is considered esoterically to be masculine in character and action, and Plato started with the number 4, considered as feminine, because even.

These considerations lead to the conclusion, that Proclus made such a detailed description of these two methods, because in them is veiled and revealed the proper way to compose the two special harmonies, that put together result in the desired "solid."

The application of these methods to other single numbers will demonstrate, that besides the 3+4 equals 5 triangle, similarly proportioned triangles may be constructed from each odd number by the Pythagorean, and from each even number by the Platonic method, but not *vice versa*. Furthermore, that up to 10 there is not another couple, consisting of a single odd and even number, which, after each is developed in the proper way, would give the same hypotenuse, as the numbers 3 and 4 do.

This exclusive feature of these two numbers calls the investigator to attention. The correctness of the constructive methods of Pythagoras and Plato could have been demonstrated on any other odd or even number, too. The selection of the 3 and 4 to construct the nuptial number suggests that the operation has to be carried out with the factors symbolized by these numbers.

There are many more or less important triads in our philosophy, beginning with the Trinity, down to the three lowest classes of the damned. But considering the proper spheres for generation, it is indicated to select among the triads for a first choice the soul, com-

posed of intellect (1) working inseparably united (3) in the mind (2), and for a second choice the three parts of the body, which correspond with the triplex world and are, according to Agrippa: (1), the stomach, residence of the generative virtue, and to which the genitalia are attached, the whole corresponding with the elemental world; (2), the breast, in which is the heart, residence of life, corresponding with the celestial world; (3), the head, residence of the intellect, corresponding with the intellectual world. And inasmuch as the mate of the soul is the spirit, the natural first choice from among the similarly numerous quaternaries will be the four spheres of the consciousness, and the second choice the 4 elements, in and with which all generations and dissolutions are carried out.

The second important question in this connection is: toward what generation should all these operations be directed? For there are many kinds of philosophical generations too and all philosophical children are conceived in two united harmonies. But the first born of every philosopher should be that one, which is called in all our standard works "the philosophical infant" par excellence, viz., the self-conscious Ego, the result of the Great Work. The more, because this Ego is the fruit of the highest possible double harmony, of the double Mystic Union.

The mystery of the double Mystic Union is the arcanum to be veiled and revealed by the 47th proposition of Euclid, respectively by the geometric or nuptial number.

The special importance of this arcanum seems to be the very reason that prompted Plato to surround the geometric number with so many veils, and to add to them a perplexing mathematico-geometrical riddle, that is still unsolved. Possibly it was not intended to be soluble, but to form the mocking nonsensical part, a labyrinth where seekers get lost.

For what is the double Mystic Union? It is the divine union, consisting of two harmonies. In one of these the soul (*animus*) expands all his centrifugal creative energy toward the primordial

substance; in the other, the soul (*anima*) energises to the highest potency her magnetic, centripetal, attractive capacity, to attract the divine love.

Each of these harmonies is exprest by the number 5. Now when there is a musician, say a virtuoso, able to produce these two harmonies synchronously, and with sufficient energy on his own four stringed violin, furnished by mother nature, the two fives will unite in 10, the completing circular number, via which the mind returns to Deity whence it came. And this is the union of heaven and earth, temporal or final.

To many all this may look like a mere juggling with numbers and figures. But a few have already discovered that numbers and figures in esoteric mathematics and geometry are symbols that ably assist the mind in seeking after truth. These know that operations in esoteric mathematics and geometry reveal actual operations to be performed in and with mind and body. These few will understand that this seeming juggling refers to important operations, toward the accomplishment of a well defined purpose, also see the possibility of their execution, tho they may be not yet able to perform them. For only masters are able to go safely thru all these operations and accomplish the required task.

To the average player of the violin some passages of Paganini appear in print as a mere juggling with notes. True fiddlers know them to be right, tho their fingers have not acquired the vise-like grip, the flexibility, the speed, the touch, etc. Nevertheless some of them try to come at least a little nearer to the goal set before them, and by doing it with untiring ambition, sooner or later improve their technic considerably. For wholehearted, continuous and systematic practice makes the master of the fiddle.

Try! is our motto. Only do not forget the older R.C. motto either: *Festina lente!* hurry slowly.

4. Analysis of the Pythagorean and Platonic methods of construction.

Pythagoras composes the 3, 4, 5 triangle starting with the 3, considered

as masculine. This means the intellectual mind, masculine, formative, in character, but having also the latent power to develop, by multiplication in itself, the feminine or plastic part, the 4. Adam before the sleep.

At first the mind is raised to a higher plane (the sleep), or exprest mathematically: 3 multiplied by 3 gives 9. From this 9 a unit is taken away, and the resulting 8 is divided into two halves 4 and 4. The original 3 and one of these 4's form the right angle and the hypotenuse is developed by adding a unity to the 4.

Which of the two 4's is taken? What do the unity added and the unity taken away symbolize? These questions have to be answered here.

The two fours mean the two natures present in the soul. As Faust rightly complains, two natures reside in the soul; one draws it upward, i.e., toward things spiritual, the other tries to keep it down in the procreative sphere. Altho this latter part also has its purposes, only the ascending half can be used at the start of the regenerative work.

The character of the unity added will be revealed when the insertion of of the Shin into the four lettered name is taken into consideration. To understand the character of the unity taken off, it will be necessary to consider the marital union from the biological point of view.

The insertion of the Shin changes the Tetragram into Yod He Shin Vau He, i.e., into the name of Jesus. The triune fire is thus descending into creation, to gather, to reintegrate all the divine sparks that were fallen into the generative spheres, into a new unity, called the body of the Christ. Of course, the expression: "fallen," means the foreordained sacrifice of sending these sparks temporarily into flesh bodies, partly for their own benefit, but also for the purpose, that by their leaven-like activity materialized creation may be spiritualized again and thus re-enter the original source, that involution may be furthered, that the balance may be restored by circula-

tion. This Shin is the transforming and harmonizing principle, that, when added to something, as in our case to the higher nature in the soul—not only increases the power of this thing by the added divine power, but refines and spiritualizes it by transmuting it to its own nature. As the alchemists express this mystery: when the seed of gold is added to molten metals, it transmutes them into pure gold.

This Shin is the zero: does not count, yet attach to any number multiplies its value manifold. The Foolish Man in the Tarot well symbolizes this mysterious power. It has no number, because it represents the power of *Ain Soph*, the Infinite that is not perceptible to us, yet in the game played with the Tarot cards the Foolish Man is the supreme, the trump over all trumps and other cards.

The Shin is the unity, the addition of which develops the hypotenuse, and gives to it such power, that the square of it will be equal to the squares of the two other sides. It is attracted by the union of the right angled sides, because in mathematics applied to the soul, the union of the 3 and 4, like the union of the male and female, attracts the spark of life, also fixes it into a body. There is, however, one big difference: in the case of the union of the 3 and 4 the attracted life is divine and therefore immortal, and the generated body is the everlasting solar body; while the union of the male and female in the flesh attracts only a created and consequently limited life, and generates but another perishable flesh body.

The unity taken off is quite a different thing. As told, its essential character can be best observed when the act of human procreation is analyzed from the angle of esoteric biology. It is known that in the proper procreation not only the generating energies of the bodies but also the generating energies of the minds of the partakers have to cooperate synchronously. The cooperation of the minds may be often but subconscious, but has to be present.

Two bodies and two minds are the four generally known factors. But there is always a fifth participant too, altho its action is even more elusive than the action of the mind. This factor is the inner will, sometimes manifesting its presence in the form of desire to procreate. This is the center around which the other four are united, and from which they draw their energy. An analogy, or even more than analogy, may be found in the construction of an atom or of a solar system, in both of which negative electrons or planets are in orbital motion around a positive center, be it an electron or a sun.

The action of this will is also continuous, the impulse to create or procreate is always there either in the conscious or in the subconscious, only its manifestations are more or less frequent. It will be objected, that in many cases the desire to procreate is not there, even a strong desire for a fruitless union is dominant. True. But disappointment in such cases occurs quite often too. The will present in such cases is the collective will of the species.

This will to procreate is the unity taken off.

The analysis of the Pythagorean method reveals the essential points of the Platonic process too. Quite naturally so, because both are working toward the same double harmony, using the same factors, substances and forces. Only the mathematical formulae differ. Plato starts with the 4 and out of this develops all the three sides. But curiously enuf, altho one side of his triangle is exactly 4, he at first re-models the original 4, by dividing it into two halves, and then squaring the one half.

The reason of this manipulation is obvious enuf. His original 4 symbolizes also the two natures in man and like Pythagoras, he can use the ascending one only, whence first the division. He then energizes this part by raising it higher, as it is symbolized by the squaring. From the thus recasted 4 Plato also takes off a unity:

the will to procreate on the grossly materialized plane, but leaves intact the will to create, constructing thus the masculine 3. Lastly by adding to the reformed 4 another unity: the Shin, he develops the 5.

5. *The obscurity elucidated.*

After the two methods of construction of the 3, 4, 5 triangle are understood, the hitherto obscure sentences of our text become sufficiently lucid for further investigation.

The evident purpose of the work is: to develop the geometric number, that governs procreation. But procreation, in the esoteric sense of the term, means regeneration, reintegration by the procreation of the philosophical infant. And this is said to be accomplished, when the augmentations went thru certain operations, resulting in two harmonies.

The key to these operations is given in the reference to the sesquitermian root. This is $1 + 1/3$, that gives four thirds: $4/3$, to which the pentad, 5, is to be added. This is 4, 3, 5, exactly the Platonic formula, as given by Proclus. This formula is therefore authentic, reliable.

The next important step is to find out what Plato calls augmentations, surpassing and surpast? The purpose of the work is reintegration, consequently augmentations can only mean augmentations which further spiritual unfoldment, and these are: (1) mental, (2) dynamic, (3) substantial. For the mind has (1) to unfold itself to higher states of consciousness, (2) regain its original generating i.e. creating power, and (3) at the same time it has to build the temple in itself; i.e., the solar body.

Fortunately all the three factors which are necessary to such unfoldment, viz., the energy that carries the mind to higher states of consciousness, where the higher intellect is received, also the creative power and the substance, all are carried together in the primordial fire, that is a manifestation of the Life principle. It is one in essence, but manifold in manifestations. Consequently there is but one

augmentation in essence and augmentations in plural mean but the different manifestations of this fire.

This explains also the adjectives: "surpassing and surpast" used by Plato. The Greek text uses the words: "*dynamenai kai dynastevomenai*" ("*superantes et superatae*" writes Ficini, "*generateurs et domines*" translates, more freely but also correctly, Dupuis). Now Alexander of Aphrodisias states, that the hypotenuse of the right angled triangle of Pythagoras is called *dynamene*, because its square is equal to the sum total of the squares of the sides and that these sides are called *dynastevomenai*. Proclus in the preface of his *Commentaries on Euclid* uses the above two words in the same sense, and in reference to the passage investigated here.

It was already explained that the two sides, the surpast ones, are the masculine and the feminine, the union of which attracts into the hypotenuse the element that makes it surpassing, i.e., transmuting, viz., the primordial fire, symbolized by the Shin. But in the surpast parts the special manifestations of this fire are also present. Fire is masculine and feminine.

In its masculine manifestation it is called: the triune fire of the earth, symbolized by Saturn the Sower, Jupiter the creative mental power, and Mars the power of the living will. The feminine aspect of this fire is also triune, and is called: the Fire of heaven, or rather the fire of the skies. It is symbolized by the Moon, the primordial substance, the mother of the 4 elements—whence this side is represented as 4—then comes Mercury, the messenger of the gods, i.e., the carrier of the radiations of the divine mind, but also of the substance necessary for the realization of these ideas on the material plane, and lastly Venus, the magnetic power of the higher love, and the faculty of creative imagination.

The union of these two sides is a marital union, which means a mutually penetrating fusion, that attracts the Shin and thereby produces a child superior to its parents. The practical fire-worker

will not be surprised either by seeing the same personified forces acting sometimes as masculine and at other times as feminine. He knows that in the hieratic chain every link is active toward inferiors and passive toward superiors. It is like the functioning of the artist's mind: feminine when the inspired idea is received, and during its gestation, but masculine when it creates an outward form to manifest the idea.

But the pentad has to be increased thrice, in order that the two necessary harmonies be produced. Harmonies mean, of course, as the simile taken from music indicates, harmonies in vibration. Later on, when it comes to the application of the 3,4,5 triangle to the zodiac, it will be demonstrated, that this threefold increase is not done in a single operation, but means three successive revolutions on the zodiacal circle. By the expressions: increase, decrease, three separations, surpassing and being surpassed, Plato well indicates, that the whole work is of longer duration, and that there is continuous fluctuation. Ficini made this even more evident by inserting the single word: "*invicem*" i.e., by turns, in the text. He writes: "*cuncta correspondentia et comparabilia invicem effecerint.*" That changes our text thus: "will render, by turns, all things correspondent and rational."

This word is not in the Greek text that we have today, but it is admitted that the Mss. used by Ficini was here and there a little different, sometimes better. Did he find the word, or did he insert it to facilitate understanding? The question is of no importance here. Ficini is an acceptable guide as a practical fire-worker too, and the surplus word harmonizes well with the text. It indicates that the work has phases, also that the increasing and decreasing, the surpassing and being surpassed, the separations, mean reiterated expansions and reconcentrations, in short, the same process that is expressed by the key-words of the alchemists: *solve et coagula*, dissolve and coagulate.

The expression: "of things similar and dissimilar" means things emanated and things created, the two composing parts of the triune divine-human soul. This

is evident from Chap. XII of *Timaeus*, where it is stated that the creator composed the soul, by mixing the "same" and the "different," the indivisible essence and the divisible corporeal, joining them with an essence derived from these two.

The unfoldment of the consciousness being the most characteristic sign of regeneration, the "four boundaries" of our text refer obviously to the four successive states of consciousness, viz.: (1) the waking consciousness, the normal consciousness during waking hours, the *Jagratha Avastha* of Eastern tradition; (2) trance; the state of internal perception separated from the external; the *Swapna Avastha*, in its various degrees, from the twilight sleep to somnambulism; (3) ecstasy, consciousness in the mental world, of which four degrees are indicated by Plato (see for particulars the preface to *Zanoni* and *Agrippa III* 46-49.) the *Sushupti Avastha*; (4) the consciousness united with the divine consciousness, the *rarissime Tureeya Avastha*.

And inasmuch as these four states of consciousness are inseparably connected with (1) the flesh body, (2) the ethereal or psychic body, (3) the spiritual or mental body and (4) the solar body or *angocides*, in order to reach, ascending, the highest, or descending, the lowest state, the consciousness has to change bodies three times. To these changes refers the expression: "three separations and four boundaries" in the passage investigated.

It is possible now to inquire further than it was done in the previous section into the "two harmonies," the expected result of these operations.

The developing of the first of these harmonies is given in the method of Pythagoras. He starts with the masculine triad, and by squaring it, i.e., by raising it into the next higher state of consciousness, the trance, forms out of it his 4. This becomes possible, because in this state the two natures, at first the lower and later on the higher subconscious minds emerge and become manageable by the conscious mind. For the purpose of the work the higher nature, manifested in the higher subconscious

is selected. As the Kabbala, extending the narration of Genesis, informs us: Adam, the active consciousness, had at first relations with Lilith, the lower subconscious. But when the Elohim found that it is not good for the evolution of the race that man is alone, (the undeveloped man does not control his subconscious, therefore is considered esoterically as being alone) Adam had to go into a deep sleep, (the somnambulistic state,) and during this the higher subconscious—the Woman who later on became Eve—materialized, i.e., emerged into the active consciousness. This is also the reality behind the symbolical operation of Pythagoras, when the 4 is developed from the 3. Every seeker has to go personally thru these experiences of Adam.

Note also, that Pythagoras takes off a unity, that is the will to procreate on the material plane. *Sat sapienti*. Only the union on the higher plane attracts the true Shin.

The other harmony is developed by the Platonic method. Plato at first, as Pythagoras did, separates Lilith and Eve, and drops Lilith. But then, instead of uniting Eve to Adam, Plato exalts her, that in this state she may attract the Shin, and fecundated may bear the male child.

But at this point the male child is only an infant that has to grow to manhood to be able to take his part in the double mystic union in which he becomes regenerated, and has to be born again on the Calvary. Because,—as this will be demonstrated later on—the male child born in the second—Platonic harmony, is but Jesus the Christos, the good, the purified but still human man; Jesus the Christos, the saviour, the perfected man, in whom the human is reunited to the divine, is reborn on the cross, and reaches the fullness of perfection only after the ascension. Only after the completion of the third revolution can the master apply to himself this sentence of the Emerald Table: "and therefore am I called Hermes Trismegistos, possessing the three parts of the philosophy of the whole world." In three languages Jesus was called a king, but only in His

last words claimed that: "It is finished." Every perfection man develops on earth is but an image of the reality. Read the *Chorus Mysticus* at the end of Faust.

6. The 3.4.5 triangle in the philosophy of Agrippa.

Tradition changes its forms of expression but does not change its tenets. It is not surprising, therefore, to find in the philosophy of Henry Cornelius Agrippa the triangle of Pythagoras, Plato and Euclid, in a Kabbalistically-Christianized form and showing some more facets.

In the second book of his *Occult Philosophy*, Agrippa enumerates the virtues of the quinary thus: "The quinary number has no little potency, for it consists of the first odd and the first even number, like masculine and feminine, because the odd number is male and the even is female. Therefore the Arithmeticians called the former father, and the latter mother. Accordingly the quinary has no little perfection and virtue, because out of these numbers generates, by mingling them thoroly; besides, it is the right middle of the universal number, viz., the denary; because when the numbers on both sides of the quinary that form the denary are added, viz., from one side nine, from the other one, or here eight there two, or seven three, six and four, each addition forms always the denary, and their perfect middle is always the quinary, standing at equal distance from both. For this reason the Pythagoreans called it the matrimonial number; it is also called the number of justice, because it shapes the denary out of the equilibrium. . . .

"There are also five genera out of which God composed everything, viz.: essence, the same, the different, the sensation, the motion. . . . It is called the number of happiness and grace, too, and the seal of the Holy Ghost, the connection that binds together everything, also the number of the cross. . . . The gentile philosophers dedicated it as sacred to Mercury and considered it far above the quaternary, as the animated excels the not animated. In this number found father

Noah grace before the Lord and was saved from the deluge. By the virtue of this number begat, surpassing what is permitted by nature, the centenarian Abraham with the nonagenarian Sarah, barren before, a son, out of whom a great people develop. Thus in the time of grace with five letters is invoked the name of divine omnipotence. But in the time of nature the three-lettered name, Shin Daleth Yod (Shadai) is invoked; in the time of law the ineffable four-lettered name Yod He Vau He (Yahveh), pronounced by the Hebrews with Aleph Daleth Nun Yod (Adonai). In the time of grace is invoked the five-lettered effable name of God: Yod He Shin Vau He (Jhesu), but is invoked also, and with not less mystery, in three letters: Yod Shin Vau."

The translation is strictly verbatim from the first (1553) complete edition. Strictly verbatim, because in these few lines that on the surface look like an aggregation of commonplaces, pious platitudes, etc., a great deal of practically applicable truth is hidden, and each of these words has its weight.

In the first part of the passage the close adherence to Plato and the Platonists is well evident. Of course the explanation of the nuptial number is but the usual exoteric one, at least on the surface. But here the exposition has to be restricted only to such parts of the text as are in direct connection with our triangle.

It is not difficult to detect the geometric number in the series of Christian-Kabbalistic names. Agrippa starts with the five-lettered name of divine omnipotence, but without giving the letters, that name to be invoked in time of grace. True, later on he gives the five-letter name to be invoked in the time of grace: Yod He Shin Vau He, but qualifies that name as effable. Now inasmuch as all Kabbalists agree that the name of divine omnipotence is Shadai, and Agrippa himself shares this opinion, (*op. cit.* III chap. X.) and in this name as well as in the five-lettered name and its mystic form the Shin represents the all-transmuting

power, the probability is, that Agrippa right here wanted to call the seeker's attention to the Shin. For this power is the beginning and also the end in the whole operation.

After this, Agrippa quotes in succession the divine names of 3, 4, 5 letters and finishes the series with 3 again. Thus he gives the Pythagorean harmony of 3, 4, 5, and the Platonic harmony that starts with the 4, altho in the modified form of 4, 5, 3, placing the hypotenuse in the middle. This formula represents the Platonic method applied to the zodiac. See the next section.

A consideration of the times during which these names have to be evoked gives assurance that the identity between the numbers of the letters of these names and the numbers of our triangle is essential and not a chance coincidence.

The three-lettered name Shin Daleth Yod is the ninth Kabbalistic name of God, and as such refers to the ninth Sephira: Yesod, which itself symbolizes the generative organs in action, either Above and Below, or above and below. The "time of nature" signifies therefore the season when generation is most intensive. This means esoterically as well as exoterically the vernal equinox, time to start initiations.

The seemingly obscure term: "time of law," is clear to the Kabbalist. For him "law" (torah) is but another name for the celestial ether. When the Zohar praises the devotee who sacrifices his whole life to the study of the law (never says: laws), when it repeats in nearly every section, that midnight is the best time to get up and study the law, it means the Torah only so far as it is connected itself with the supreme force-substance, that acts indeed as the realizer, the executor, of the divine law in the whole creation. And inasmuch as kabbalistically the expansions and contractions of the ether closely follow the course of the sun, evidently the time of law means the summer solstice.

Grace is a synonym for the influx of the ether that follows every sanctified union. This explains the term "time of grace" as well as the invocation of the five-lettered name.

The three-lettered mystic name of Jesus, respectively its formation covers a mystery that will be explained later on, where the advancement of our investigation will facilitate a clearer exposition.

7. The application of the 3, 4, 5 triangle to the zodiac.

As Plato stated, his geometric number is concerned with worse and better generations on the gross-material plane, bad so far, that they keep the soul a prisoner in the flesh, and the better generations mean regeneration, that releases the soul, and by unfolding, perfecting it, enables it to reenter immortal life, enrich by a multitude of experiences, develop. Consequently the geometric number is concerned chiefly with regeneration, and only in a negative way with the worse generations.

The divine generations are, again according to Plato, governed by the perfect number, that was demonstrated to be the 12, and refers to the zodiac. But regeneration, thru which the human becomes finally united to the divine, and that can not be carried out without an influx from the divine, is also a divine generation, altho human also so far, that it is not realized exclusively in the divine substance, but in the human mind. For this reason, and in consideration of the: "as Above so Below," the geometric number must be in essence identical with the perfect number, consequently be also connected with the zodiac. And inasmuch as the ancients agreed, that the geometric number is constructed on the 3,4,5 triangle, and $3+4+5$ equals 12, the evident *a priori* conclusion is, that the operations for the construction of this special triangle, have to be carried

out on the zodiac, i.e., by the ways and means indicated by zodiac symbolism. This conclusion is strongly supported by the fact, that the ancient philosophers, among them Plato and the Platonists, considered the zodiac as a circle by the revolutions of which souls descend into generation and reascend again. And there is one point in zodiacal symbolism, that is specially connected with our subject matter.

Porphyry treats this point in his "Concerning the cave of the Nymphs," a commentary on a passage in the *Odyssey* of Homer. This allegorical cave has two gates: "That to the north is pervious to mankind, The sacred south t'immortals is consign'd." According to Porphyry (Taylor's trans.): "Of these they affirm that Cancer is the gate thru which souls descend, but Capricorn that thru which they ascend, and exchange a material for a divine condition of being." Also: "The poet does not say it is a passage of the gods, but of immortals; which appellation is also common to our souls, whether in their whole essence or from some particular and most excellent part only, they are denominated immortal."

Porphyry emphasises too, that only such souls are considered as returning to immortality: "who, while residing in this fluctuating region, acted justly. "Such are, says he, symbolized as bees, "for the bee is an animal, accustomed to return to its former place." This passage is worthy to be noted, because it explains the presence of bees on the Rose on Cross symbol, depicted on the title page of the *Medicina Catholica* of Robert Fludd (1629) with the inscription: "dat rosa mel apibus" (the rose gives honey to the bees). This is one of the few authentic early symbols of our Fraternity. Every tyro is supposed to know what honey means.

(To be continued)

ERRATUM

Mercury; Vol. 9, Number 4, December, 1924; Poem, "The Sphinx," by James W. Gault; First column, page 241. Next to the last line; for—"Oft winnest wondrous signs," read "Oft winnest wondrous sights."

PAUL THAT WAS SAUL

By JAMES W. GAULT



WHEN I peruse God's Holy Writ
There's not a character in it
That makes appeal so strong to me
As Paul, once Saul,—The Pharisee.
So many in this world like Saul,
Go blindly on, heed not God's call.
And one conversant with the facts,
Who reads of Saul's Satanic acts,
May marvel at the saints he flayed
And never once his hand seemed stayed.
But God, in His mysterious way,
Lets every creature have his day.
And all, like Saul, know not the hour
When they must bow to Higher Power.
Like him, he halted and compeld
To give account. For Saul rebeld
Against Christ's church, harast or slew
Many the Gentile, many the Jew.
All who had courage to proclaim
That they believed on Jesus' name
Serenely confident, you see,
No harm could come to such as he.

But, came the journey on that day
When Saul was bound Damascus way.
And suddenly there shone a Light
So brilliant he, deprived of sight,
Sank to the earth in awe and terror,
Quite conscious of his whole life's error.
For Oh, he heard that wondrous voice,
At sound of which, worlds would rejoice.
The voice of Jesus 'twas that spake,
And caused the persecutor's limbs to quake.
For lo, he realized right there,
His whole past life that voice laid bare.
Those tender and forgiving tones
Of that sweet voice which Jesus owns.
"Why persecutest me?" it said.
'Twas speech from one whom Saul thot dead,
For 'till that moment he believed
That Christ had all the world deceived.
And trembling and astonisht he,
With opened eyes that could not see,
Cried pleadingly, "Who art Thou, Lord?"
To that same Christ whom he'd abhorred.
"What wilt Thou have me do?" he cried.
He, who had his dear Lord denied
Now stood in blind and helpless state,
Not knowing what would be his fate.
Dear Christ, to those assembled said
"Saul to Damascus must be led."
Damascus? Was not that the place
To which this Saul with purpose base

Askt letters so he could bring bound
To Jerusalem, all followers found?
Miraculous change had God here wrot.
When to Damascus Saul was brot
'Twas for a different purpose than
Harassment of his fellow-man.

Amazed, Christ's followers next heard
The signal honor He conferrd
On him who'd captained many a horde,—
"A CHOSEN VESSEL OF THE LORD."

Not theirs to question God's decree
Or why He'd chosen such as he.
For God knew better than they all.
He knew that in this New-Born Paul
There was the one who'd do and dare,
And preach His Gospel everywhere.

When Paul had fully realized
And in Christ's blood had been baptized.
No one more zealous could be found
If one should search the whole world round.
For Paul ne'er disappointed Him.
He workt with such undaunted vim,
Surmounting obstacles so great
That some would pause and hesitate.
But Paul, his was a work of Love,
With yearning thots on Christ above.
Christ's willing prisoner was he,
Renowned for his sincerity.
(A hollow word, I greatly fear
To many preachers we now hear.)

Paul's opened eyes now saw the Light,
And work he did with all his might.
His re-awakened Soul now knew
The Master's work was his to do.
Read, Read, the wondrous things he did.
"Go preach my Gospel" he was bid,
So, unafraid, he others led
And preacht CHRIST RISEN FROM THE DEAD.

In all the world I know not where
Such loyal deeds with Paul's compare,
And little did he realize
That what he did we'd recognize
As an example for us, all.
To heed his warning, hear God's call
For that same Christ whom Paul held dear
Calls us today, if we'd but hear.
Would that the world were fild today
With fearless Pauls, who'd work Paul's way.

Converted Paul lived at a time
When men KNEW Jesus was DIVINE,
Who doubts today, gives grave offence
By doubting GOD'S OMNIPOTENCE.

THE BIOGRAPHY OF AN ATOM

By J. J. FLIPPIN



VIEWED from the standpoint of a layman, the biography of an atom is the biography of man in miniature. That is to say, the same life principle is seen to operate thru the same laws in the formation of the atom, and defining his character, whether physical, intellectual, or ethical. Any apparent difference, as we conceive, being not in the principle itself, nor in the laws thru which it acts, but in the degree of expression, and the environment within which it acts.

Science now informs us that the atom is not the final analysis of matter; but that the atom itself is composed of particles of negative electricity known as electrons. But as particles of negative electricity repel each other, science is forced to assume a competent cause for the behavior of these electrons, in the number selected, and their arrangements into the multitude of different atoms. Hence the ion is assumed to be the positive pole. Every electron, as far as science has discovered in the material universe from the grain of sand to the most highly organized human body, is like every other electron. This is tantamount to saying that every atom in the universe is exactly like every other atom taken singly, or in their molecular construction of all material compositions, differing only in the number and arrangement of the electrons. We are further told that these little electrons are never still, but are in a state of ceaseless vibration, whether in the granite ribs of the earth, the trees of the forests, the bodies of animals, or man. It is further stated that the evidences lead to the belief that these vibratory movements are around centers similar to the movements of the solar systems of the universe. Since the character of each and every atom

is dependent on the number and arrangement of its electrons, that is, if an atom lose one or more electrons, the character of the atom is changed; further, if the atom shall retain the same number of electrons, but differently arranged, the character of the atom itself is entirely changed, as well as the compounds which these atoms form. If this be true, then the entire material world is formed of atoms composed entirely of electrons gathered and arranged as we have above stated. To pursue the principle set forth here into the chemical realm we are fortunate in having a selection from "the Outlook" March, 1911. This article is furnished by Albert R. Ledoux at the special request of this periodical to explain in untechnical language, how chemists first imagine, and then create many of the substances, that have become invaluable, even indispensable in our daily life.

"First let us define," says Mr. Ledoux, "our text." "Chemical Affinity, synonymous with elective affinity, is the force by which the atoms of bodies dissimilar, unite in certain definite proportions to form a compound different from any of its constituents. The term implies a property inherent in the atoms of selecting other atoms with which to unite." When chemists first began critically to examine substances, they were perplex by discovering that many substances containing the same elements, were, nevertheless, so different in appearance and properties. To illustrate, Calomel and corrosive sublimate contain nothing but mercury and chlorine, although one is a beneficent drug, and the other a deadly poison. The difference is only in the proportion of the two elements, and the way they are bound together. Later on, the chemists found that many substances had exactly the same percentage of each component element, yet were as different in character, as they were in natural origin. The liquid benzene, which we will

hereafter call by its more scientific name, benzol, and the gas, acetylene, with which we may light our dwellings, each contains 92.31% of carbon and 7.69% of hydrogen. Again, they found that some very different substances had not only the same percentage composition, but were identical in the ratio of the molecules of their constituent elements. Such perplexities as these led to the wonderful discovery of the laws of valence and chemical affinity. Like all scientific laws (that of gravitation for example) we only know them by their fruits, and cannot say more about them than that they serve as working hypotheses."

"The chemist has found, that every one of the sixty odd elements, so far recognized, has a certain number of hands which it can stretch out to those of another element, and with which it can grasp them; that when each hand has hold of another, a certain compound is theoretically possible; but that no compound can exist for more than an infinitesimal instant, if at all, unless all the hands have others to hold; that is, unless quantivalence (affinities) of each atom is satisfied. Most elements have one, two, three or more hands, but some are exceptions and seem to exist with a dual personality; such an exception is nitrogen, which sometimes has three and sometimes five hands."

"Hydrogen has always one hand, and is one unit standard, oxygen has two hands. Now the chemist mindful of this law, says at once, there can be no stable compound H_2O , because there would be one empty hand but there can be a compound H_2O , this is water. But the elements are capricious in one respect, they prefer to hold hands with a different element. I am almost tempted to say with those of the opposite sex."

"Can we not now state this *principle* to be the *Love Principle* in its various phases which has designed, constructed and is holding together the entire universe? Should this principle cease to act, the universe would cease to exist. What we have envisaged in the atom, as electro-magnetism; and in chemi-

cal particles, and chemical compound, as chemical affinity, the Apostle John—1 John, iv-16 has visualized as God; 'God is love.' This is to say that God expresses Himself thruout the entire Cosmos, as we have learned it, from the smallest atom to the most highly developed man in some phase of the *love principle*.

"Now just as this *love principle* express as electro-magnetism in the atom selects, arranges and holds together its electrons, and thus defines its character; and the chemical elements under the impulse of this same *love principle* express as chemical affinity, extends its *hands* to other chemical elements to form other chemical compounds; just so this *love principle* expresses itself in man on the several planes of his complex nature by reaching out these *hands* in the form of *desires*, from the plane centers of consciousness, selecting, grasping, arranging and holding together such matter whether material, intellectual, ethical or spiritual. Thus will character be formed on these respective planes of life, and man is good or bad, strong or weak, wise or otherwise, moral or unmoral and will survive or perish as he observes the laws based on this Fundamental Principle of the entire Cosmos,—*The Love Principle*.

At this point it is proper to note, that to man only is given individual consciousness and self determination so that he may or may not co-operate with nature in this process of character building in the line of constructive evolution. Hence to man alone attaches the fact and sense of personal responsibility, and a knowledge of good and evil as is realized by man. We further observe that in passing from childhood to youth, and from youth to adolescence, and from adolescence to manhood, and from manhood to old age, that this journey of constructive evolution is made according to the law of atrophy (discarding electrons in the atoms) and unfolding of other hands at every stage of the journey, preserving a sense of individuality thruout by stretching forth these hands from each lower plane to the

next higher plane thus co-ordinating into one conscious whole the individual life. The man knows that he was the youth, notwithstanding all of the changes of personality thru which he has passed. The individuality of the normal man cannot be obliterated, nor a sense of his responsibility evaded. Having given this very imperfect synopsis of this unfolding and developing process of constructive evolution which brings us to old age, the end of man's journey here; we now pause to ask what next? Has man no other phase of life or of the *love principle* which by means of these *hands of desire* man may reach forth and grasp and thus co-ordinate the lower and higher planes of life and perpetuate existence and thus meet the law of quantivalence, or will man be forced to bend backwards these *hands of Desire* to past environments, in the plaintive words of an old song; "Turn backward, turn backward, oh time in your flight, and make me a child again just for tonight!" We accept the teachings of our Bible, as we understand it, as a satisfactory answer to this question, based on the personal experience of many, and a possible experience which is the common heritage of every one who will comply with the conditions. We will not try the patience of the *Philos* at this point by explanations of Greek words used by Christ and his disciples, but simply use them as we find necessary.

Since *Philos* is the love principle that characterizes *Pseuche*, or the natural man (better express the animal man) no hands of desire can extend from this center of life to the next higher plane of *Zoey* whose love principle is "*agape*," whose dominating love is for God, always expressing in obedience to his laws. If the natural man, whatever his gigantic attainments of body and mind may be, should seek to reach *Zoey* his efforts would prove as futile as the piling of Ossa upon Pelion and Pelion upon Ossa. Jesus, in his conversation with Nicodemus, has given us the only law by which man may reach the Kingdom of God; 'Except a man be born

from above, he cannot see the Kingdom of God.' 'That which is born of the flesh is flesh and (perishable); that which is born of the spirit is spirit and (eternal).' 'Marvel not that I said unto thee, ye must be born from above.'

Genesis ii-7 says, 'And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of lives' (the Hebrew is plural) 'and man became a living soul.' That is, first recognized himself to be a living soul. These lives, or the first two at least, are always called by "The Christ" and His Apostles; the first, the perishable life; characterized by the Love Principle, self love. The second life, characterized by the Love principle, unselfish love, supreme for God and our neighbors as our self, (always involving the keeping of the commandments).

The second is impersonated in "The Christ" who first brot to light this priceless inheritance engermred in every man, of the human race—this life and its immortality, and becomes our conscious possession by spiritual birth; the Spirit itself bearing witness with our spirits, that we are the children of God. Heirs of God, and joint heirs with Christ of his deific attributes, and all that this implies. "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him (*agaposin*).

To close this paper in the trend of thot with which we started, we quote the apostle Paul, 1st Cor. iii-9-6: "For we are laborers together with God; ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man builds upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall

(Continued on page 57.)

AVE, WORM!

An Editorial

By DR. GEORGE WINSLOW PLUMMER



NUMBER of reverend and worthy gentlemen are all het up these days over the question whether we descended from apes, or were an original, exclusive, individual creation by the Almighty.

An excellent citizen of New York rusht into print with a book entitled "God or Gorilla," wherein he sets forth opinions on this delicate theological subject, drawn from his long experience as food and diet expert.

Our old friend, William the Only, when he isn't busy running for office as something-or-other, lays aside politics and wields a lusty pen in behalf of this rumpus called "Fundamentalism."

It is to laugh.

On every side we see examples of the genus homo manifesting simian characteristics with a faithfulness that proves the biologists' theory of reversion to type, while the antics of the antis put the fun in Fundamentalism and the jovial air of freedom of the Liberals takes the damn out of it.

It seems to escape the agile mental eye of the Fundamentalist that if the Almighty did make a special creation of Man, he didn't stick to the original model, for modern man is quite different from his admittedly known ancestors by several long shots. Apparently there was something the matter with the first model.

Well—tut, tut! We're not going to waste good space over the ape question. That creature is a very near and dear relative to the human race compared with a more illustrious but little known ancestor way, way back.

Our hat is off to a worm!

You wouldn't recognize him by the name he is cursed with, but he lived a trifling matter of a billion or more years ago, on the ocean bottom.

This worm was ambitious. Like many a modern social climber, he couldn't bear obscurity so he wriggled his way to the river mouths and tried to force his way up the more shallow waters.

He encountered the rushing currents finding their way to the ocean. Hampered, obstructed, repulst in every way, he was forst back time and again. The waters got his goat but not his courage. }

Resistance stimulated him afresh, and he stiffened his slender body more and more to meet the current, until he developd a line or layer of hardened tissue or gristle that gave to future species the backbone.

He made possible the great family of vertebrates, including you and I.

There ought to be a monument to that worm!

That humble but eminently useful citizen has long since passed into oblivion unwept, un-honored and unsung, but the man or woman of today who possesses a backbone instead of a wishbone should hail him as an honored ancestor and place him on the family escutcheon.

The able worm teaches us a lesson of importance.

It proves to us that resistance, obstacles, and set backs only develop the best that is in us.

It proves that obscurity is sometimes a stimulus for us to get out into the sunshine, out into the world; a stimulus to get busy and do something worth while.

It proves that what we do today, even in our humblest efforts, if it is constructive, will prove eventually to be of inestimable benefit to those who shall come after us, even in long centuries of futurity.

We couldn't get along without a backbone of some kind.

Those who try to, are the so-called failures in life.

If a worm could develop a backbone, then the man who lays down on the job of being a useful and successful citizen, yet loudly bawls about his ancestry and is highly indignant at the thought of descending from creatures who had excellent backbones, isn't half as valuable to the race as the worm who beat him to it.

Our friend the worm, is an object of curiosity to scientists, because, having no backbone, he developed one and started a fashion sensible people have since followed.

The curiosity of science in nearby generations will be the man, who, having been endowed by nature and his worm ancestry with a backbone, failed to use it.

The whole history of the human backbone is one of struggle, aspiration, ambition and the desire to rise.

The prototypic backbone made possible a better and hardier species. A later step gave us the true vertebrates of the animal kingdom. A still later step (and this is where the innocent cause of modern spiritual agonies comes in) gave us the upright backbone with man as we know him.

Some men still preserve the wriggling, squirming, crawling qualities of their humble ancestor. The worm *required* those qualities. Man doesn't. And the fact that some men do show them, proves in our humble opinion that such men haven't been able to shake off ancestral habits, no longer necessary.

The history of the backbone alone proves the theory of evolution and it is as silly for the anti-evolutionists to legislate against the rapidly increasing knowledge of evolutionary processes as it was for old King Knut to plant his throne on the seashore and in a mood of exaggerated egoism forbid the sea

to come nearer. Old ocean seems to have ignored the royal idiot for the tide rose and the disgusted king got his royal tootsies wet.

Our friend the worm, by his courage and ambition regardless of whatever else the scientists may call them, made it possible for us of today to stand upright, and square off against every sort of trouble and obstacles. There is no obstacle that cannot be surmounted. There is no trouble half as bad as it appears to be and the proof of this truth is, that whem we have surmounted an obstacle that appeared mountainous to us, we promptly forget it and look only for the next one. The seemingly impossible dwindles into insignificance, once it is conquered.

We are all worms, more or less, at the bottom of the great ocean of life. Some struggle to the surface and adapt themselves to living on the heights of intellectual, spiritual and industrial freedom.

Those who do so, clear the way and make it possible for the less hardy and ambitious to enjoy similar advantages.

We of today enjoy the advantages made possible by our friend the worm. Generations today are enjoying advantages made possible by the struggles of our immediate forefathers. The generation of tomorrow will enjoy the advantages we are developing for them today.

That is evolution. So goes the world.

The big question is, are YOU living for yourself, with no thot of tomorrow or of those who shall come after you, or are you doing something, however small, that will be of use either to those about you or to those who shall come after you?

A worn performed an inestimable service for all forms of life that came after it on this planet. Every individual man should have at least as much progressive ability as the worm.

The whole history of life is a history of service. Man rises in proportion as he serves.

There is nothing menial in true service—of any grade. All service is useful and every thing has its place under the sun.

No good work is ever lost. No energy well spent can be dissipated. Every effort counts. And the Law of Compensation will see to it that no one will lose thru constructive effort, regardless of how much circumstances may appear temporarily to be against them.

We do not break into poetry often but here's a good one by some unknown author whose works still live;

Count that day lost whose low descending sun
Views from thy handno worthy action done.

Take off your hat to the worm and thank him for your backbone.
Then use it.

THE "PECULIAR ESSENCE"

Observations on Blood, Planetary Influences and Painless Parturition

By W. STUART LEECH, M. D.

"Blood is a most peculiar essence"—Mephistopheles, in "Faust"



LACE a person in the horizontal position on a well balanced weighing board or scale and permit him to go to sleep while in this position and immediately the board will dip in the direction of the feet. This is a distinct manifestation that the blood leaves the head and brain during sleep. There are psychic experimenters who insist that this dipping of the scale is due to and aided by the withdrawal of the Ego from the body in making its periodical exit from the head, be it diurnal or nocturnal. Our best psychologists inform us that after a heavy meal the blood is driven to the digestive organs for the purpose of digestion, and at its completion the force within the blood equalizes conditions by going or being distributed to every part of the body for the purpose of continuing with the regular daily metabolism. To whatever point of the system the Ego concentrates its Will and Imagination, the force within the blood drives the blood to that point. The impressions of this admirable workable force are assisted, participated in, and registered by and thru the involuntary, voluntary, and the sympathetic nervous systems. This cannot be denied without denying the presence of Life and one's very existence.

During coition, in either sex it is observed that the force within the blood drives a surplus to the point of concentration; and we find the identical condition during parturition with this addition, that the planetary system sets one or more hormones loose from the pituitary organ and other glands of the mother which hormone goes forth into

the blood stream and in its distribution stimulates the uterine and abdominal muscles to contraction; however, without any exception we perceive that there is a regular lull in these "bearing down" contractions, due directly to the joint diastolic throb and radiation of our planets but more particularly to the throb (radiation) from the planet Mars—the dynamic contractions taking place at the planet's systole. If one has the merest rudiments of astronomy, he learns that in the mechanism of our solar system that every four minutes by the calendar there is a complete change of all of the planetary aspects with reference to the individual; and at these four minute intervals there is a direct impulse coming from the planets of our solar system. A cessation of these impulses would check all respiratory efforts and the flow of life in man, beast, and plant. Astronomical observation of the planetary movements and mathematical calculation of the aspects shows us that for each four minutes for approximately twenty six thousand years there is a different aspect, and that it is impossible for an identical aspect to repeat itself: hence the reason why no two leaves or two faces are alike. Planetary action can be observed daily in our routine office work when at a particular hour a group of clients or patients present themselves with similar complaints. Nothing under the sun but free-will or epigenesis can possibly delay or ward off this planetary action.

Pregnancy and labor are conditions of complexity taking place under various conditions, mostly adverse, due to our present social status, and thus taking place at times and places regardless of the great laws governing our planetary aspects. When anything takes place untimely or out of season there follows

suffering, for the tendency is in the direction of the destructive side of life. Nature is just and will adjust herself.

Historic and prehistoric man, as revealed by the baked clay records, took millions of records and observations, and the summing up of their records has shown us that the radiations of the planets of our solar system and constellations have a direct and profound influence upon not only every individual but upon dog and insect. These are established empirical truths, and as researchers we cannot complain of this for nearly all of our electrical and therapeutic knowledge is empirical.

We know from personal knowledge that energy comes from the sun, and even at this day the most ignorant Indian of our Minnesota plains is cognizant of the fact that the moon aids in all growth, governs the tides, rules periodicity, and furthermore has an active influence over all the white fluids of the body.

Prior to the Lemurian epoch the planet Mars (pain producer) revolved in a different orbit from that of the present one and man who was at that time in a different state of evolutionary process accomplished his sexual impulses for the sake of propagation only, and as a result brot forth his kind as free from pain as that experient by the wild animals. The uterus is admirably built and is so suspended in the broad-ligament that the product of conception may be developd, preserved from harm, and at the arrival of the circle of periodicity which is the planetary aspect, can be delivered safely in a physiological manner as a helpless passenger without pain to either passenger or mother.

Barring a few exceptions, the mother does greatly suffer, due to our ignoring the simple natural laws; such as erroneous modes of living and thinking, untimely and unreasonable periods for coition and conception. Right at this point there has been a base surrender by the whole race to hot headed desire and the great "red plague." Regardless of this wholesale perverted sexuality, and while the race as a whole may be thousands of years from the ideal, there is at present enuf data at hand to warrant us in stating that if our gentler sex is

to bring forth a like specie without pain, then sexual congress must take place for the purpose of propagation only, and then at a time when the planetary aspects of the two individuals are in harmony and otherwise favorable. While it is hard for some to think of curbing what seems like a natural urge, on the other hand to live in harmony with the natural laws is really going in the direction of the stream. It is a much simpler thing to row a boat down the stream than it is against the tide. It is the same old statement, an act that is not constructive is destructive.

We are fully aware that this conducts us to the threshold of artificial generation. Sneer if you wish, but we will venture to say that with some of the lower forms of life there is not only a possibility but a probability that this will be attained during the present generation. Do not presume to think that the writer is doctrinary, for space in a journal does not warrant detailed explanations. Slack, Harting, Quinke, Leduc, Traube, Dutrochet, Pfluger have of late made many experiments to construct synthetically artificial flesh. Alphonse Herrera has product specimens resembling living protoplasm.

Biological Significance

In conducting our experiments for artificial generation of flesh, spores, unicellular structure, and streptococcal chains, the fundamental idea must be borne in mind that form, the life stream, and the unit Ego are things separate and apart. The dense or physical body without the Ego and the life stream is as inert as any other aggregation of matter. The one great stream of life expresses or divides itself into four life or chemical streams viz; mineral, plant, animal, and the human. We are accustomed to look upon seed as having life within; but it is devoid of all life and is devoid of an ensouling entity or Ego until it is placed in the proper environment which environment of itself invites the life stream and the entity. The very moment the seed, mold, form, is constructed right, and placed in the proper environment such as heat, light, and moisture, life will then enter, be it plant, animal, or man.

Sex and the inner conscience should be considered as pure, sacred as the unfolding lily, and before the race can bring forth its kind without pain and sorrow, each and all of the participants must approach the subject of generation with a profound respect for the natural laws surrounding such; and in our experiments to produce artificial cell life very little headway can be made until we prepare our cyanogens, colloids, and other chemicals with a due respect to the planetary aspects governing each element and not forgetting the lunar influence, for it bears a profound influence over that which we may wish to produce or multiply. Call it Abridgement if you will, but it is Archigenesis, inseparably bound with epigenesis and astrology, and artificial cell life cannot be product if this combination is ignored.

In all of our textbooks of medicine we are taught that the blood is a fluid and we naturally think that it is a fluid but if we take full cognizance of its workings we will observe while it is more of a fluid than a gas, really it is neither. We have recently learned that in a deep sea diving it is the air that is forced into the blood under high pressure that saves the diver; therefore semigas, semifluid, comes nearer expressing the condition of the blood while within the blood and chyloferous vessels. If we continue our progress bearing in mind all of the natural laws under which we are working, not overlooking the eternal laws of periodicity then artificial generation of (synthetic) food and painless childbirth will be goals within our present day's grasp.

I HAVE A SOUL IMMORTAL

By A. GEARY JOHNSON

I have a soul immortal,
A soul which cannot die, change form,
Or ever be destroyed.
It cannot be lost; it is eternal—
An everlasting atom, a consecrated
drop
From the immeasurable ocean of spirit.

I have no fear of mortal man;
Despot, tyrant, or martinet,
Forever I stand, firmly on two feet,
Unmoving, rigid, my head held high
Before the unpitying eyes of the world,
Because I am sure of my soul.

I lift myself above
The petty cares, the fears and hates,
And jealousies of a trivial world,
I am full of courage, sure of myself,
Because my soul remains serene.

I have no fear of that dread thing;
That awesome thing called death,
And when the Grim Recorder
Shall summon me to appear,
Unafraid I'll go, unruffled, calm,
Because I've kept my soul unspotted.

THE BRETHREN OF THE LORD

Concluding Pages

By HENRY V. A. PARSELL, X^o, 32^o



N the latter part of the preceding paper there were given our findings as to the immediate ancestry and family of Jesus as they are related in the apocryphal and legendary writings which have come down to us. We now propose to give what we believe to be the true relationships, most of which are accepted by orthodoxy.

We shall not here discuss the question of whether Jesus was conceived in the immaculate manner which some believe a literal interpretation of the Bible indicates, for it is the Rosicrucian teaching that Jesus was the natural son of Joseph and Mary; for, like all who are born of a pure parentage, and, in this instance especially, of a divinely pure love relation, such conditions attract the higher spiritual entities to reincarnation. Apropos of this it will be interesting to quote from the Gospel of the Holy Twelve, which is said to be a translation from early Christian fragments in Aramaic, hidden in one of the monasteries of the Buddhist monks in Thibet. We cannot, of course, vouch for its authenticity, but give it as a side light on this subject of parentage.

The narrative gives the annunciation by the angel to Mary quite as in the accepted version,—saying:—"Fear not, Mary, for thou hast found favor with God and, behold, thou shalt conceive in thy womb and bring forth a child, and He shall be great and shall be called a Son of the Highest. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Spirit shall come upon Joseph thy

Spouse, and the power of the Highest shall overshadow thee, O Mary, therefore also that holy thing which shall be born of thee shall be called the Christ." And a couple of paragraphs further along the story proceeds:—"And in the same day the angel Gabriel appeared unto Joseph in a dream and said unto him, Hail, Joseph, thou that art highly favoured, for the Fatherhood of God is with thee. Blessed art thou among men and blessed [be] the fruit of thy loins. And as Joseph thot upon these words he was troubled, and the angel of the Lord said unto him, Fear not, Joseph, thou Son of David, for thou hast found favour with God, and behold thou shalt beget a child, and thou shalt call his name Iesu-Maria, for he shall save his people from their sins. Now all this was done that it might be fulfilled which was written in the prophets, saying, Behold a Maiden shall conceive and be with child and shall bring forth a son, and shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel had bidden him, and went in unto Mary, his espoused bride, and she conceived in her womb the holy One."

There is a notable difference between the above narrative and that of the Gospel of St. Matthew, 1:23-25. It reads:—"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brot forth her first-born son; and he called his name JESUS."

The especial difference to which we desire to call attention is the phrase:—"and knew her not," for not only does

this indicate the desire of St. Matthew to corroborate the legend of the immaculate conception, but it shows that Joseph had every intention of entering into the marital relation with his wife, Mary; and furthermore that he *actually* did so *after the birth of Jesus*, their first-born.

This being the case, the probability that there came into being brothers and sisters of Jesus is very great.

Let us briefly review the passages where his brethren and sisters are specifically mentioned. First we have Matthew XII:46-47, "While he yet talkt to the people, behold, his mother and his brethren stood without, desiring to speak to him. Then said one unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee." Jesus, however, chose to turn the idea of relationships into a more universal notion, for he stretcht his hand toward his disciples and said, "Behold my mother and my brethren."

In the following chapter, the XIII: 54-56 is written:—"And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonisht, and said, Whence hath this man this wisdom, and these mighty works?? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things?" These foregoing passages are similarly given in both Mark and Luke, and uniformly allude to his brothers and sisters in no ambiguous language. We find also in Acts, I:14, on the occasion after the ascension when the disciples had come from Mt. Olivet and there assembled in an upper room in Jerusalem, that "these," the disciples, "all continued in one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." Thus clearly differentiating the Lord's brethren from his disciples.

It is very true that later in the New Testament we find the word "Brethren" used in addressing the gatherings of believers, but that there may be no doubt that the Lord used this word to designate

his own kin we will quote further. In John, II, we read of the miracle at the marriage in Cana of Galilee, and (12th verse) "After this he went down to Capernaum, he and his mother, and his brethren, and his disciples: and they continued there many days." Later, we read in John VII:1-5, "After these things Jesus walkt in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. Now the Jews' feast of Tabernacles was at hand. His brethren therefore said unto him, Depart hence and go into Judaea, that thy disciples also may see the works that thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. For neither did his brethren believe in him." In this one passage we have two separate differentiations between his brethren and the disciples: first we have his brethren advising him to depart that his disciples also may see his works; next we have a statement that his brethren did not believe in him. Surely here the word "brethren" could not mean his disciples, for they certainly believed in and followed him.

It is certainly true that, as we have already pointed out, Jesus used the term "brethren" in the sense of the universal brotherhood of mankind; but we believe that the quotations we have adduced are sufficient, the apocryphal legends to the contrary notwithstanding, to establish the fact that Jesus was not the only-begotten son of Mary, but that there were born to her his younger brethren and sisters. To those who find the term "only-begotten" a stumbling block in accepting the idea of other children being born to Mary we suggest that it might possibly be intended to convey the fact that he was not one of twins, and was thus singly-begotten. On the other hand, it has been contended by many scholars that interpolations have been made intentionally in the gospels during the centuries since their writers committed them to parchment. In this case it is possible to think that this term was inserted to add to the miraculous effect of the narration. We will leave the reader to judge which is the more likely.

MEDICINA PRACTICA or PRACTICAL PHYSICK

ARTEPHII LIBER SECRETUS

Translated out of the Latin Copy (Printed Anno 1659) into English by

WILLIAM SALMON

Professor of Physick

BOOK III

CHAPTER XVI (Continued)

VII. And that which is corrupting, deformed and black through the moisture, vanishes away; for the new body rises again clear, pure, white and immortal, obtaining the Victory over all its Enemies.

VIII. And as heat working upon that which is moist causeth or generates blackness, which is the prime or first Colour; so always by decoction, more and more heat working upon that which is dry, begets whiteness, which is the second Colour; and then working upon that which is purely and perfectly dry it produces Citrinity and Redness. Thus much for Colours.

IX. We must know therefore that the thing which has its Head red and white, but its Feet white and afterwards red; and its Eyes beforehand black, that this thing, I say, is the only matter of our Magistery.

CHAPTER XVII.

Of the Perfect Bodies, Their Putrefaction, Corruption, Digestion and Tincture.

I. Dissolve then Sol and Luna in our dissolving Water, which is familiar and friendly, and the next in nature unto them; and is also sweet and pleasant to them, and as it were a Womb, a Mother, an Original, the beginning and the end of their Life.

II. And that is the very reason why they are meliorated or amended in this Water, because like nature rejoiceth in like nature, and like nature retains like nature, being joined the one to the other, in a true Marriage, by which they are made one Nature, one new Body, raised again from the dead, and immortal.

III. Thus it behoves you to join Consanguinity, or sameness of kind, by which these natures will meet and follow one another, purifie themselves, generate and make one another rejoice; for that like nature now is disposed by

like nature, even that which is nearest and most friendly to it.

IV. Our Water then (saith DAN. THIN) is the most beautiful, lovely and clear Fountain, prepared only for the King and Queen, whom it knows very well, and they it.

V. For it attracts them to itself and they abide therein for two or three days (to wit, two or three months) to wash themselves therewith, whereby they are made young again and beautiful.

VI. And because Sol and Luna have their Original from this Water their Mother, it is necessary therefore that they enter into it again, to wit, into their Mothers Womb, that they may be regenerate or born again and made more healthy, more noble and more strong.

VII. If therefore these do not die and be converted into Water, they remain alone (or as they were) and without Fruit; but if they die and are resolved in our Water, they bring forth Fruit, an hundred-fold; and from that very place in which they seemed to perish, from thence shall they appear to be that which they were not before.

VIII. Let therefore the Spirit of our living Water be (with all care and industry) fixed with Sol and Luna; for that they being converted into the nature of Water become dead and appear like to the Dead, from whence afterwards, being revived, they encrease and multiply, even as do all sorts of Vegetable Substances.

IX. It suffices then to dispose the Matter sufficiently without, because that within, it sufficiently disposes itself for the perfection of its own work.

X. For it has in itself a certain and inherent motion according to the true way and Method, and a much better order than it is possible for any Man to invent or think of.

XI. For this Cause it is that you need only to prepare the matter, Nature herself will perfect it; and if she be not hindered by some contrary thing, she will not over-pass her own certain motion, neither in conceiving or generating, nor in bring forth.

XII. Wherefore after the preparation of the matter, beware only, lest by too much heat or fire you inflame the Bath or make it too hot. Secondly, take heed lest the Spirit should exhale, lest it hurts the Operator, to wit, lest it destroys the work, and induces many infirmities, as sadness, trouble, vexation and discontent.

XIII. From these things which have been spoken, this Axiom is manifest, to wit, that he can never know the necessary course of Nature in the making or generating of Mettals, who is ignorant of the way of destroying them.

XIV. You must therefore join them together that are of one consanguinity or kindred; for like natures do find out and join with their like natures, and by putrifying themselves together are mixed together and mortifie themselves.

XV. It is needful therefore to know this Corruption and Generation and how the natures do embrace one another and are brought to a fixity in a slow or gentle fire; how like nature rejoiceth with like nature; how they retain one another and are converted into a white subsistence.

XVI. This white substance, if you will make it Red, you must continually decoct it in a dry Fire till it is rubified or becomes red as blood, which is then nothing but water, fire, and the true tincture.

XVII. And so by a continual dry fire, the whiteness is changed, removed, perfected, made citrine, and still digested till it comes to a true red and fixed colour.

XVIII. And consequently by how much more this red is decocted in this gentle heat by so much the more it is heightened in colour and made a true Tincture of perfect Redness.

XIX. Wherefore with a dry Fire, and a dry Calcination, (without any moisture) you must decoct this Compositum till it be invested with a most perfect red Colour and then it will be the true and perfect Elixir.

CHAPTER XVIII.

Of the Multiplication of the Philosophic Tincture.

I. Now if afterwards you would multiply your Tincture, you must resolve that Red, in new or fresh dissolving Water, and then by decoctions first whiten, and then rubifie it again, by the degrees of Fire, reiterating the first method of operation in this Work.

II. Dissolve, coagulate, and reiterate the closing up, the opening and multiplying in quantity and quality at your own pleasure.

III. For by a new Corruption and Generation, there is introduced a new Motion.

IV. Thus can we never find an end if we do always work by reiterating the same thing over and over again, viz. by Solution and Coagulation, by the help of our dissolving Water, by which we dissolve and congeal, as we have formerly said in the beginning of the work.

V. Thus also is the virtue thereof increased and multiplied, both in quantity and quality; so that, if after the first course of Operation you obtain an hundred-fold; by a second course you will have a thousand-fold; and by a third, ten thousand-fold increase.

VI. And by persuing your work, your projection will come to infinity, tinging truly and perfectly, and fixing the greatest quantity how much soever.

VII. Thus by a thing of an easy or small price you have both colour, goodness and weight.

VIII. Our Fire then and *Azoth* are sufficient for you: Decoct, decoct, reiterate, dissolve, congeal and continue this course, according as you please, multiplying it as you think good, until your Medicine is made fusible as Wax and has attained the quantity and goodness or fixity and colour you desire.

IX. This then is the completing of the whole work of our second Stone (observe it well) that you take the perfect Body and put it into our Water in a glass Vesica or Body well closed with Cement, lest the Air get in, or the increased humidity get out.

X. Keep it in digestion in a gentle heat, as it were of a *balneum*, or the most temperate Horse-dung, and assiduously continue the operation or work

upon the fire till the decoction and digestion is perfect.

XI. And keep it in this digestion of a gentle heat until it be putrified and resolved into blackness, and be drawn up and sublimed by the water, and is thereby cleansed from all blackness and impurity, that it may be white and subtil.

XII. Until it comes to the ultimate or highest purity of sublimation and the utmost volatility, and be made white both within and without: For the Vulture flying in the air without Wings, crys out, that it might get up upon the Mountain, that is upon the waters upon which the *Spiritus Albus*, or Spirit of whiteness is born.

XIII. Continue still a fitting fire, and that Spirit, which is the subtil being of the Body, and of the Mercury will ascend upon the top of the water, which quintessence is more white than the driven Snow.

XIV. Continue yet still, and toward the end, encrease the fire, till the whole spiritual substance ascend to the top.

XV. And know well that whatsoever is clear, pure and spiritual ascends in Air to the top of the water in the substance of a white vapor, which the Philosophers call their Virgin Milk.

CHAPTER XIX.

Of Sublimation in Particular, and Separation of the Pure from the Impure.

I. It ought to be therefore (as one of the SYBILS said) that the Son of the Virgin be exalted from the Earth, and that the white Quintessence after its rising out of the dead Earth, be raised up towards Heaven; the gross and thick remaining in the bottom of the Vessel and of the Water.

II. Afterwards the Vessel being cooled, you will find in the bottom the black Faeces, scorcht and burnt, which separate from the Spirit and Quintessence of Whiteness and cast them away.

III. Then will the *Argent vive* fall down from our Air or Spirit, upon the new Earth which is called *Argent vive* sublimed by the Air or Spirit, whereof is made a viscous Water, pure and white.

IV. This Water is the true Tincture separated from all its black Faeces, and our Brass or Latten is prepared with our Water, purified and brought to a white Colour.

V. Which white Colour is not obtained but by decoction and coagulation of the Water: Decoct therefore continually, wash away the Blackness from the Latten, not with your Hands, but with the Stone, or the Fire, or our Second Mercurial Water, which is the true Tincture.

VI. This separation of the pure from the impure is not done with hands; but Nature herself does it, and bring it to perfection by a circular operation.

VII. It appears then that this Composition is not a work of the Hands, but a change of the Natures; because Nature dissolves and joynes itself, sublimes and lifts itself up and grows white being separate from the Faeces.

VIII. And in such a Sublimation, the more pure, subtil and essential parts are conjoynd; for that with the fiery nature or property lifts up the subtil parts, it separates alwaies the more pure, leaving the grosser at bottom.

IX. Wherefore your Fire ought to be a gentle and a continual Vapour, with which you sublime, that the matter may be filled with Spirit from the Air and live.

X. For naturally all things take Life from the inbreathing of the Air; and so also our Magistery receives in the Vapour or Spirit, by the sublimation of the Water.

XI. Our Brass or Latten then, is to be made to ascend by the degrees of Fire, but of its own account, freely and without violence; except the body therefore be by the Fire and the Water broken or dissolved and attenuated, until it ascends as a Spirit, or climbs like *Argent vive*, or rather as the White Soul, separated from the Body, and by sublimation delated or brought into a Spirit, nothing is or can be done.

XII. But when it ascends on high it is born in the Air or Spirit and is changed into Spirit; and becomes Life with Life, being only Spiritual and Incorruptible.

XIII. And by such an Operation it is, that the Body is made Spirit, of a subtil nature, and the Spirit is incorporated with the Body and made one with it; and by such a sublimation, conjunction and raising up, the whole, both Body and Spirit are made white.

CHAPTER XX.

Of Digestion, Sublimation and Separation of the Bodies, for the Perfection of the Work

I. This Philosophical and Natural Sublimation therefore is necessary, which makes peace between (or fixes) the Body and Spirit, which is impossible to be done otherwise, than in the separation of these parts.

II. Therefore it behoves you to sublime both, that the pure may ascend and the impure and earthy may descend, or be left at bottom, in the perplexity of a troubled Sea.

III. And for this reason it must be continually decocted, that it may be brought to a subtil property, and the Body may assume, and draw to itself the white Mercurial Soul, which it naturally holds, and suffers not to be separated from it, because it is like to it in the nearness of the first, pure and simple nature.

IV. From these things it is necessary to make a separation by Decoction, till no more remains of the purity of the Soul, which is not ascended and exalted to the higher part, whereby they will both be reduced to an equality of properties and a simple or pure Whiteness.

V. The Vulture flying through the Air, and the Toad creeping upon the Ground, are the emblems of our Magistry.

VI. When therefore gently and with much care, you separate the Earth from the Water, that is, from the Fire, and the thin from the thick, then that which is pure will separate itself from the Earth and ascend to the upper part, as it were into Heaven, and the impure will descend beneath, as to the Earth.

VII. And the more subtil part in the superior place, will take upon it the nature of a Spirit, and that in the lower place the nature of an earthy body.

VIII. Wherefore let the white property, with the more subtil parts of the body, be by this Operation, made to ascend, leaving the faeces behind, which is done in a short time.

IX. For the Soul is aided by her associate and fellow, and perfected by it.

X. My Mother (saith the Body) has begotten me, and by me, she herself is

begotten: Now after I have taken from her her flying, she, after an admirable manner becomes kind, nourishing and cherishing the Son whom she has begotten, till he comes to be of a ripe or perfect Age.

CHAPTER XXI.

Of the Secret Operation of the Water and Spirit upon the Body.

I. Hear now this Secret: Keep the Body in our Mercurial Water, till it ascends with the white Soul, and the earthy part descends to the bottom, which is called the residing Earth.

II. Then you shall see the Water to coagulate itself with its Body, and be assured that the Art is true; because the Body coagulates the moisture into dryness like as the Rennet of a lamb or Calf turns Milk into Cheese.

III. In the same manner the Spirit penetrates the body and is perfectly commixed with it in its smallest Atoms, and the body draws to itself his moisture, to wit, its white Soul, like as the Loadstone draws Iron, because of the nearness and likeness of its nature; and then the one contains the other.

IV. And this is our Sublimation and Coagulation, which retaineth every volatile thing, making it fixed forever.

V. This Compositum then, is not a mechanical thing, or a work of the Hands, but (as I have said) a changing of Natures; and a wonderful connection of their cold with hot, and the moist with the dry; the hot also is mixed with cold, and the dry with the moist.

VI. By this means also is made the mixture and conjunction of body and spirit, which is called a conversion of contrary Natures; because by such a dissolution and sublimation, the spirit is converted into a body and the body into a spirit.

VII. So that the natures being mingled together, and reduced into one, do change one another; and as the Body corporifies the Spirit, or changes it into a Body; so also does the Spirit convert the Body into a tingling and white Spirit.

VIII. Wherefore (as the last time I say) decoct the body in our white Water, viz. MERCURY, till it is dissolved into blackness, and then by a continual decoction, let it be deprived of the same blackness, and the body so

dissolved will at length ascend or rise with a white Soul.

IX. And then the one will be mixed with the other, and so embrace one another, that it shall not be possible any more to separate them, but the Spirit (with a real agreement) will be united with the body and make one permanent or fixed substance.

X. And this is the solution of the Body, and coagulation of the Spirit, which have one and the same operation.

XI. Whoso therefore knows how to conjoin the principles, or direct the work, to impregnate, to mortifie, to putrifie, to generate, to quicken the Species, to make white, to cleanse the Vulture from its blackness and darkness, till he is purged by the fire, and tinged, and purified from all his spots, shall be possessor of a treasure so great that even Kings themselves shall venerate him.

CHAPTER XXII.

Of the Signs of the end of the Work, and the Perfection Thereof.

I. Wherefore let our body remain in the water till it is dissolved into a subtil powder in the bottom of the vessel and the water, which is called the black Ashes: This is the Corruption of the Body which is called by Philosophers or Wise Men, *Saturnus, Aes, Plumbum Philosophorum*, and *Pulvis Discontinuat*, viz. Saturn, Latten or Brass, the Lead of the Philosophers, the disguised Powder.

II. And in this putrefaction and resolution of the body, three signs appear, viz. a black colour, a discontinuity of parts, and a stinking smell, not much unlike to the smell of a Vault where dead Bodies are buried.

III. These Ashes then are those of which the Philosophers have spoken so much, which remained in the lower part of the Vessel, which we ought not to undervalue or despise.

IV. In them is the Royal Diadem, and the black and unclean *Argent Vive*, which ought to be cleansed from its blackness, by a continual digestion in our water, till it be elevated above in a white Colour, which is called the Gander, and the Bird of HERMES.

V. He therefore that maketh the red Earth Black, and then renders it white, has obtained the Magistry; so also he who kills the living and revives the dead.

VI. Therefore make the black white, and the white black, and you perfect the Work.

VII. And when you see the true whiteness appear, which shineth like a bright sword (or polished Silver) know that in that whiteness there is redness hidden.

VIII. But then beware that you take not that whiteness out of the Vessel, but only digest it to the end, that with heat and dryness it may assume a Citrine colour, and a most beautiful redness.

IX. Which when you see, with great fear and trembling, render Praises and Thanksgiving to the most great and good God, who gives Wisdom and Riches to whomsoever he pleases: And according to the wickedness of a person, takes them away and withdraws them forever again, depressing him even to the bottom of Hell: To him, I say, the most Wise and Almighty God, be Glory to the Ages of Ages. AMEN.

The End of
ARTEPHIUS LONGAEVUS

SPECIAL HEALING DATES

The Rosicrucian work of Healing is carried on regularly by a corps of workers who voluntarily enrol for that purpose and who possess special qualifications for the work. All readers of MERCURY are cordially invited however, to join in this service to humanity, which is rendered to worthy cases without fee or compensation of any kind. To do this, you have but to devote yourself to deep concentration and desire,

that the healing power of the Holy Spirit may rest upon those whose needs are being considered at the House of the S. S. S. Do this, wherever you are, at 9.00 P. M. on the dates below, which are those when the Moon is in Cardinal Signs.

April 1, 2; 8, 9; 14, 15; 21, 22; 28, 29.

May: 5, 6; 11, 12; 18, 19; 25, 26.

June: 2, 3; 8, 9; 14, 15; 21, 22; 29, 30.

PARAGRAPH TRUTH

Salient Thots in Concise Form for Students

By DR. S. G. EGHIAN

SEEKING FOR TRUTH

Seeking for truth is a process of evolution. It is a process by which man grows in his spiritual understanding.

By each increase and refinement of mental faculties and spiritual discernment man discovers new phases and sees new visions of truth. By each advance of knowledge of truth man augments his efforts to know more of truth.

In seeking for truth man has a feeling of certainty of its existence. It is unlike trying to discover some thing new and unknown. Man feels like searching for some thing previously possest but lost.

Truth must be sought and experienst by each individual man himself. The freer man becomes from superstition and ready-made knowledge of supposed truth, the freer becomes his vision of truth.

Within his own self man can discover truth. Within his own self man must seek for truth. According to his power of withdrawing within himself man receives the vision of truth.

Tolerance, charity and love are the fruits of man's understanding truth.

DESIRES

The urgings of man's animal nature for experience and for gratification manifest as desires.

Desires are great motive powers that direct man's evolution. Thru desires and their gratification man learns his animal nature and its service in his unfoldment.

Every time that a desire is gratified it becomes stronger and more urging, and in the process of time becomes an enslaving habit. Man's character is the sum total of his habits, and his habits are the sum total of his desires.

Man's aim of life is to refine and purify his desires and habits. Sorrow and pain that follows an ill habit is for the correction of the habit.

Each time that a man aspires and yearns for higher things, and makes an effort for their attainment, he strengthens the longings of his higher spiritual nature, and each time that he succeeds in conquering a lower desire he frees himself from the rule of his lower nature, from the sphere of sorrow, pain and limitation.

BELIEF

History of mankind is the history of its belief. The quality and character of man's belief indicates the stage of his evolution. The belief of a primitive man and the belief of a highly evolved spiritual man can not be the same.

The average man receives his belief ready made by the religion in which he is born. Religions are the depository of beliefs and the priesthood is their promulgator. Degeneration of the priesthood leads to the degeneration of belief they teach.

It is of great import to a man what sort of a belief he has, since his belief generally guides and circumscribes his actions.

Man's belief should be founded upon truth and truth cannot be contained in a fixt and bound and hard-cast dogma.

Man's belief should be a living, moving, and transcending thing. As man grows in his spiritual understanding he purifies his beliefs and rids himself of all superstitions. He lifts himself up from bigotry and sectarianism and regards all mankind as one great evolving family.

OUTLINES OF HERMETIC CHRONOLOGY

Embracing the Principal Events in

ROSICRUCIAN, MASONIC AND CHRISTIAN HISTORY†

By HENRY V. A. PARSELL, X^o, 32^o, 95^o K. T.

Senior Magus, Societas Rosicruciana in America

Fellow of the Sovereign College; Allied Masonic and Christian Degrees for America;
 Venerable Patriarch Metropolitan Lodge, No. 1, Ark Mariner Masons; Member Royal
 Order of Scotland; Corr. Mem. Quatuor Coronati Lodge, No. 2076, London.

A. D. Christian Era to Birth of Christian Rosencreutz

364—Valentinian publishes a law prohibiting nocturnal rites; but Praetextatus, Governor of Achaia, prevailed on him to revoke it as it would interfere with the celebration of the Eleusinian Mysteries.

366—S. Damasus I, Pope.

Ursin, Anti-pope.

✠ 370—Birth of Synesius, Christo-Neoplatonist. Friend of Hypatia.

371—Basil consecrated Bishop of Caesarea.

Death of Hilarion, hermit of Palestine. Famous ascetic and miracle worker.

372—Saint Martin consecrated Bishop of Tours.

373—Death of Athanasius of Alexandria.

374—Saint Ambrose called to the vacant Episcopate of Milan.

378—Saint Jerome ordained priest at Antioch.

Death of Basil.

380—Apollonius Pergaeus, Astrologer.

Pappus, Astrologer.

Theon e Musaeo, Egyptian Astrologer.

✠ Birth of Syrianus. "The Most Acute" Neoplatonist. Teacher of Proclus.

During the incessant invasion of Roman territory by the Germans, Saxons and Burgundians, followed by the Alans and Huns, who pillaged and devastated the country, the Proto-Masonic fraternities were dispersed; while architecture and art of all kinds took refuge within the monasteries where the ecclesiastics, who had affiliated with these fraternities, studied and preserved the artistic, humanitarian and mystic doctrines of their art.

Agape, a Spaniard of distinction, under the influence of Marcus, the Egyptian, founded in Spain the Agapetes, whose doctrines were a blending of Manichaeism and Gnosticism.

381—Second General Council, at Constantinople, summoned by Theodosius I. Nicene Creed. Personality of the Holy Ghost affirmed.

383—Helvidius of Rome, opposed Mariolatry and the worship of the Saints.

384—S. Siricius, Pope.

390—Proclus Lysius, Astrologer.

✠ Death of Gregory of Nazianzen, Christian Platonist.

Birth of Buddhagoshā.

391—Isidorus, Christian Platonist.

Temple of Serapis in Alexandria destroyed by order of Theodosius.

✠ Indicates probable Rosicrucian connections, origins and events.

A. D.

- 392—Beginning of the Christian Hierarchy.
 395—Augustine consecrated Bishop of Hippo.
 397—Death of Saint Ambrose on Easter evening.
 398—John Chrysostom consecrated Bishop of Constantinople.
 S. Anastasius I, Pope.
 The Fourth Council of Carthage formally prohibited the reading
 of secular books even by the bishops.
 400—Ammonius, Astrologer.
 Gregory of Nyssa, Mystic.
 ✠ Synesius of Cyrene, Hermetist.
 402—S. Innocent I, Pope.
 405—Heliodorus.
 407—Death of John Chrysostom.
 410—Rufus Festus Avienus, Astrologer.
 Pillar-saints. Symeon Stylites lived 37 years on pillars which he
 increased in height until the last one was 60 feet high.
 Death of Marcella, the first nun.
 Nomius of Panapolis, leader in literary school of Egypt.
 The walls and fortifications proving inadequate to protect the
 Britain's against the invasions of the Scots and Picts, the Romans
 decided to withdraw their troops. The Fraternities took refuge
 in Gaul and in Scotland, where they propagated their mysteries
 and preserved religiously the ancient organizations of their lodges.
 ✠ 412—Birth of Proclus. Lived at Byzany. Platonic successor. Hermetic
 philosopher and mystic, often having prophetic visions and dreams.
 Death of Theophilus of Alexandria.
 ✠ 415—Hypatia. Martyr to the Ancient Wisdom.
 Death of Synesius.
 417—S. Zosimus, Pope.
 418—S. Boniface, Pope.
 Eulalius. Anti-Pope.
 420—Pelagus.
 Death of Jerome. Noted ecclesiastical writer.
 422—S. Coelestin, Pope.
 427—Cleomenes, Astrologer.
 Cyrillus, Astrologer.
 429—Nestorius, Bishop of Constantinople, acknowledged two persons in
 Jesus Christ.
 430—Augustine died during the siege of Hippo by the Vandals.
 ✠ Ostanos and Olympiodorus, Egyptian Hermetists.
 431—Third Ecumenical Council, summoned at Ephesus by Theodosius II
 (and Valentine III) Nestorianism and Pelagianism condemned.
 432—S. Sixtus III, Pope.
 440—S. Leo I, The Great, Pope.
 443—The Manichaean books burnt at Rome.
 447—Eutyches asserted the existence of only one nature in Jesus Christ.
 Was condemned for heresy.
 449—A Council of 120 Bishops at Ephesus, presided over by Dioscurus,
 Bishop of Alexandria, a corrupt and arbitrary man. Acquitted
 Eutyches. This Council was called the Latrocinium or Robber
 Council.
 450—Death of Arsenius the Great. Egyptian monk.
 Death of Buddhagosha.
 Death of Syrianus, teacher of Proclus.

A. D.

- 451—Fourth Ecumenical Council, summoned at Chalcedon by Marcian. Eutychianism and Nestorianism condemned. Dioscurus deposed and banished.
- 452—City of Venice founded by Etinopus of Candia.
Attila, the Hun, invaded Italy, but Leo paid him large sums to withdraw.
- 454—Death of Peter Chrysologus.
- 457—Emperor Leo crowned by a Patriarch. The first instance of such a ceremony.
- 461—S. Hilary, Pope.
- 468—S. Simplicius, Pope.
- 470—Possidonius Apher, Astrologer.
- 471—Acacius, Bishop of Constantinople, strove to harmonize the East and make it independent of Rome.
- 480—Birth of Benedict, the monk, in Italy.
- ✠ Birth of Damascius, Neoplatonist, Successor of Zenodatus.
Birth of Anicius Manlius Severinus Boethius, Roman statesman and Christian Platonist.
- 483—S. Felix II, Pope.
- ✠ 485—Death of Proclus, Platonic successor and Hermetist.
- ✠ Marinus, Neoplatonist, Disciple and successor of Proclus.
Pelagius, British Monk who went to Rome and opposed Augustine.
- 488—Aurelius Ambrosius sent for Cementarios (Masons) and Lignarios (Carpenters) to repair the churches in Britain.
- 490—Philoponus, Astrologer.
- 491—Eterius employed by Anastasius to add to the palace at Constantinople.
- 492—Pope Gelasius condemned communion in one kind.
- 493—Theodoric introdust the architecture of Greece to improve the buildings of Italy.
The Goths became masters of Italy.
- 494—The Roman Pontiff asserted his supremacy.
- 496—Clovis, King of France, baptized and Christianity establisht in that kingdom.
S. Anastasius II, Pope.
Laurent, Anti-Pope.
- 498—Publication of the Gemara, or Talmud of Babylon.
S. Symmachus, Pope.
- 499—Clovis concluded a peace with Theodoric in Italy.
- 500—A Gild of Artificers settled on the Island of Comacina in Lake Como.
- ✠ Ammonius-Hermiae, Neoplatonist.
Hero Mathematicus, Astrologer.
Olimpiodorus, Astrologer.
Proclus Byzantius, Astrologer.
- ✠ Zenodatus, Neoplatonist in Hermetic Succession.
- 509—Birth of Isodorus of Gaza, Neoplatonist, Successor of Marinus.
- 510—Clovis made Paris the capital of the Kingdom of the Franks.
- 514—S. Hormisdas, Pope.
- 516—Computation of time by the Christian Era introdust by the monk Dionysius.
- 519—Justin restored the orthodox bishops and condemned the Eutychians.
- 520—Boetius, Astrologer.
- 522—King Arthur summoned a council at York to consider ecclesiastical affairs and the restoration of the churches.

A. D.

- 524—Death of Boethius, Christian Platonist. Imprisoned and executed on the charge of Republicanism and Magic.
- 525—The Arian bishops deposed by Justin, but this act highly resented by Theodoric.
Architecture revived in Italy and in France.
The Temples of the Roman gods were destroyed and gave place to Christian churches consecrated to the saints.
The Fraternities of Architects were recognized and their ancient privileges confirmed.
Matinus Neapolitanus, Astrologer.
- 526—S. Felix III, Pope.
- 527—Justinian I ordered the Greek architects, Anthemius of Tralli and Isadore of Miletus, to rebuild the church of St. Sophia at Constantinople over the ruins of that erected by Constantine, the Great.
- 529—The "Benedictine Rule" established in the monasteries.
Justinian, the imperial bigot, closed the Schools of Philosophy at Athens and their last representatives, Isidorus, Damascius, and Simplicius went to Persia, hoping for the aid and protection of King Chosroes. They found his philosophy, however, very superficial and that he was cruel, passionate and ignorant. Disappointed, they returned to Greece, the last of the Neoplatonic philosophers.
- 530—Boniface II, Pope.
Dioscurus, Anti-Pope.
- ✠ 531—Birth of Simplicius, Neoplatonist in Hermetic Succession.
- 532—Dionysius, Astrologer.
- 533—John II, Pope.
- ✠ Death of Damascius, Neoplatonist.
- 535—S. Agapet I, Pope.
Bodhidharma, Great Arhat, took the Eastern Succession to Japan and China.
- 536—S. Sylverius, Pope.
- 537—Vigilius, Pope.
- 540—Gregory the Great, born.
Victor Campanus.
- 541—The first Council of Orleans condemned divination and augury.
- 543—A universal earthquake, said to have been felt over the whole earth.
- 552—Era of Armenians.
- 553—Fifth Ecumenical Council at Constantinople. Summoned by Justinian I. The "Three Chapters," a condemnatory edict of Justinian, condemned.
- 554—Overthrow of the Gothic monarchy in Italy.
- 556—Pelagius I, Pope.
- ✠ 557—Death of Isidorus of Gaza, Neoplatonist.
Earthquake in Constantinople, 15,000 people perish.
- ✠ The Benedictine monk Austin, Magister, goes to Britain and places himself at the head of the Proto-Masonic Fraternities and lifts them out of difficulties which recent wars had brot upon them.
Abbey Church of St. Germain de Prez, at Paris, founded.
- 560—Earthquake in South Africa.
- 561—John III, Pope.
- 568—Semicircular arches and much grotesque sculpture introduced into church architecture.
- 569—Birth of Mohammed, the Arabian prophet.

ASTROSCIENCE

A Department for Students of Astrology

Edited by

CHARLES A. LOGAN

Fairhope, Alabama

Note.—The Editor will be pleased to take up individual inquiries in these columns. Correspondence may be adrest as above. Questions should be brief, concise, and to the point

ASTROLOGY VIEWED AS PRACTICAL ASTRONOMY

A Lecture Delivered to the Civic Forum of Fairhope, Alabama.



AS A MAN thinketh in his hear, so is he." I appreciate the fact that my present task is no easy one. By the lay mind, unsophisticated, biased and prejudiced; unaccustomed to search for the cause which precedes effect; content to follow the lead of blind guides in the persons of so-called scientists whose interest is centered in phenomena only, to the disregard of the noumena, Astrology is merely a pseudo-science, a system of so-called "fortune telling" employed by the cunning and unprincipled charlatan for the purpose of separating the gullible and credulous from his small change. By such a mind, my words will be received as the ranting of a lunatic; my profession considered as honorable as a thief's; and my position, as regards science, as tenuous as the proverbial snowball in the infernal regions. For such an one I have no message, for he *will not*, and therefore CANNOT, receive it. The most difficult thing to combat is that particular brand of ignorance which can never be shown anything, and is always right.

But, for the one whose intellect is being trained to search for the hidden cause; who desires to delve into the innermost recesses of Nature in search of a knowledge and understanding of the Law of Life; for him whose intuitive perception is sharpened to that keenness which enables him to sense TRUTH in whatever guise it may be present, and who possesses the ability to analyze

rationally; for such an one I have a brief message, for he "hath ears to hear."

How is it possible that that legacy, the star lore of the ancient magicians and so-called *superstitious* priesthoods, termed "Astrology" may be compared with Astronomy and reduced to terms of practical application? To enlighten the enquiring mind is my present task, and to that end I request a listening ear.

What is science? Science is a knowledge and understanding of Truth. Here the Pilates enquire,—*"What is Truth?"* I read in the "Book of the Law," where the Christ speaking thru the Master Jesus said: "I am the Way, the Truth, and the life." (John XIV:6.) And, "I and my Father are One." Again I am told about the "Spirit of Truth proceeding from the Father" or Source of Being. If these statements be true, and common sense or intuitive perception informs us that they are; then it stands that, as the Christ is the animating Principle or Spirit of Mother Earth whose emanations we are,—(I am the vine, YE are the branches, and my Father is the husbandman.)—and the Christ is of the same essence and One with the Father,—the incomprehensible, absolute God who is "ALL and in All, * * * and in whom we live, move and have our being,"—and as the "Spirit of Truth" proceeds from the Father,—it stands, I say that GOD is TRUTH, and the Universe a manifestation of Truth. Science then, in its last analysis, is a knowledge and understanding of the GOD Powers in manifestation.

The God properties and powers have, in part, manifested in a Solar System

of which our own planet Earth is a factor and Principle. And man, in his infancy of knowledge,—blind to the stupendous sacrifice that Nature has suffered to fashion him to the thing he is, has fancied that all creation was formed for his sole benefit.

According to Lord Lytton, "for several ages he saw in the countless worlds that sparkle thru space like the bubbles of a shoreless ocean, only the petty candles, the household torches, that Providence had been pleased to light for no other reason than to make the night, more agreeable to man. Astronomy has corrected this delusion of human vanity; and the average man now reluctantly confesses that the stars are worlds, larger and more glorious than his own,—that the Earth on which he crawls is a scarce visible speck on the vast chart of creation."

The study of the volume and movement of the planets of our Solar System commensat by the ancient priests,—*"superstitious,"* so-called, — comprised also a study of the influences arising from the interaction of those bodies with our own planet, and upon all forms of life emanating therefrom; resulting after thousands of years of painstaking labor, observation and experimentation, in the arrangement of mathematical tables for computing the planets' periods and places, which, for accuracy, are unsurpassed by the findings of modern astronomers with their expensive equipment; and not only were such tables compiled, but those same indefatigable searchers after a knowledge and understanding of TRUTH possess an accurate tabulation of the known influences occasioned by the interaction of the various planets with their sister Earth, and upon the life forms which sprang from her womb and nestled on her bosom.

We are told that "In the beginning, God created the heaven and the earth, and the earth was *without form.*" An architect, inspired by his art, generates a mental concept of a house, which idea, mental image or concept is concretized in blue print, and ultimately assumes definite crystallized form when the

workmen complete the task of assembling constructive material.

"As above, so below," and *vice versa*. The One Law of Life pervades all conditions, and all things exist first in the Idea,—*somewhere*.

Hence, the primal vibration of Infinite Mind resulted in coadjulation of *Materia Prima* or Cosmic Root Substance,—the very quintessence of Being,—which constituted, and therefore *was*, and still *IS*, in the immeasurable and imponderable Absolute GOD,—into what both occult and physical scientists term "Nebulae,"—a whirling mass of "star-dust" clustered around a spiritually magnetized center, or nucleolus if you will, which, being the parent cell, so to speak, ultimately crystallized into the Sun, which,—by fission, gave birth to other cells, each animated by a spiritually magnetized nucleolus, the which,—gathering unto themselves requisite material from out the nebulae, ultimately crystallized into planets as we know them, and which constitute "organs" in the Body of the Solar God.

As a human being is composed of several organs, all of which are polarized to a common center, yet adjusted to separate functions; so are the planets or organs in the Body of the Solar God adjusted to separate functions, yet polarized to that common center which is the Sun,—and which in turn is believed by many to be polarized to the majestic Alcyone, the principal star in the Pleiades, and magnetic center of our Solar System.

"The body is not one member, but many." "And the eye cannot say unto the hand, I have no need of thee; nor again the hand to the feet, I have no need of you." By the same rule, no planet or organ in the Solar System which we have designated the Body of the Solar God is independent of another. Mars is not independent of Mercury; nor Jupiter of Earth; neither Venus of Saturn; yet their powers and functions differ each from each, as do those of the human eye differ from those of the liver.

And so we read that "God said, (figuratively), let there be lights in the

firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years." * * *

It was their ability to accurately compute the movements and configurations of those "lights" that God placed in the firmament of heaven "for signs, for seasons, for days, and for years,"—together with their definite knowledge and understanding of the influence of such configurations upon Mother Earth, her nations, her tribes and their individual members, that enabled those "superstitious" gentlemen mentioned in the Bible as the "Wise Men from the East," to determine beforehand and KNOW the time and place of birth of the Master Jesus, the Leader of Humanity, and Avatar of the Piscean Era.

The line: "We have seen his star in the East," can have no other logical interpretation than that those Superstitious gentlemen—the Wise Men,—did, by their astronomical calculations KNOW, that the Sun by precessional movement had entered the sign Pisces; that a certain constellation which heralded the birth of the Messiah was exactly on the meridian of Bethlehem; the stage was set, and the whole amphitheatre of the heavens proclaimed that the "sign, the season, the year, and the day" was propitious to the advent of the World Teacher, and they "came to worship Him."

Nor is it sacrilege to contend that the Master Jesus was aligned with the superstitious gentry of his day, and that he also was versed in the details of that department of Cosmic Science, termed Astrology.

Hear Him: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

"For these be the days of vengeance, that all things which are written (promised), may be fulfilled.

"And there shall be signs in the Sun, and in the Moon, and in the stars, and upon the earth, distress of nations, with perplexity." Why reference to the Sun, Moon and stars? Why implicate those majestic and wondrous bodies in such

dire predictions? Was Jesus "telling a fortune?" (See Luke, Chap. XXI.)

To what can the term, "The Sun shall be darkened, and the Moon shall not give her light" allude, except that phenomenon known as Solar and Lunar Eclipse? (Matt. XXIV:29.)

That Supreme Magus of the Gnostics, known as St. Paul, must also have possessed a working knowledge of the stellar science, for we hear him acclaiming, "there is one glory of the Sun, another glory of the Moon, and another glory of the stars, for one star differeth from another star in glory." And again: "Let no man judge you in meat or in drink, or in respect to a holy day, OR OF THE NEW MOON." (Col. II.16.) What the dickens,—How comes the New Moon to be a factor in early Christian Worship and Ritual? Hast thou, Oh Savant of the 20th century removed "the landmark which thy fathers have set?"

Was the writer of the book of Judges dishonest or crazy, or was he speaking with a strictly scientific understanding of the question when he declared: "They fought from heaven; the stars in their courses fought against Sisera."

BUT! says the objector,—The Bible condemns the practice of Astrology. Quite true. The Good Book is ever harsh in condemning quacks and pretenders, and the misuse of scientific knowledge; but toward the Wise Men, those "skilled in all wisdom, and cunning in knowledge and understanding science" (See Dan. I.4.), it is not only partial and kind, but highly complimentary.

Permit me at this point to pay my respects to the term "superstition." A very much misunderstood and erroneously applied term which is derived from the Latin preposition "super" and the verb "sto,"—the one meaning *above*, and the other, *stand*. The Latin term "superstitio" from which the English term "superstition" is coined, means literally to "stand still above or over." (See Cassell's Latin Dictionary.)

Consider the term "Wise Men." As T. DeWitt Talmage very truly said: they were the educated and truly

scientific men of their day. They knew all there was to be known." And in that sense they did literally stand above the ruling caste, the bigoted priests, the grasping money changers, the dispensers of legal advice, and their myopic and over-burdened victims.

It is evident that the present generation is not the custos of ultimate scientific knowledge and understanding. Nor is it probable that the pinnacle of Wisdom was attained by the ancients, altho their knowledge of the Truth or Cosmic Science far surpass that of the present era.

Theirs was a knowledge since obliterated by time; ravaged and destroyed by the vandal hands of the ignorant, bigoted and arrogant; lost and forgotten in the rubbish of a materialistic era in the insane race for position, power, and the material wealth which today is, and tomorrow is not; a knowledge of the Truth in GOD, of the Cosmic Science, of the sublime Law of Life; a knowledge which a few earnest conscientious and painstaking students are endeavoring to recover and restore to its rightful place enthroned in the hearts of men; thus reestablishing the "ancient landmark" on the highway of life, that infallible guide that points the way to a virtuous and constructive program, the culmination of which establishes Man in a state of harmony with his Source of Being.

In its last analysis, Religion may be said to be a consensus of right thot, right speech and right action. This implies conscious, harmonic, consentient alignment with the progressive, constructive, evolutionary principle on three planes of Being, and in its totality constitutes the *Science of Right Living*.

This brings us to the vital question: How can a knowledge and understanding of Astrology or Practical Astronomy be of assistance in the problem of right living? It can be a contributory factor in the success of every individual for the reason that a human being is an epitome of Universal Substance, Quality and Power, and represents a composite of stellar vibration at the times of conception and birth; and a knowledge and

understanding of the quality and power of his character, enables the individual to consciously govern, direct, and use his powers in constructive effort in individual life, and be in "tune with the Infinite."

Man is a creative agent. His principal occupation is the generation, development, and government of human organisms, those "Temples of God" in which Egos, Animating Principles, Spirits or Atoms of Divine Self-Consciousness must, for the time being, function.

To be well-conceived is pre-requisite to being well-born. An exact knowledge of the movements, positions and configurations of the planets,—which influence by interaction their corresponding qualities and powers in Mother Earth and thru her, her emanations and offsprings,—together with a corresponding knowledge and understanding of the vibratility of the stellar compound and its effect upon the mental, astral, aetheric, and psysical matter of which a human life form is composed; enables prospective parents to select a time of propagation propitious to the development of an ovum into a well-formed, strong and powerful body thru which an advanst Ego might function with profit to the Race

Were all prospective parents in possession of a knowledge and understanding of the vibratility of composite stellar rays as focust upon a given place at a given time, and would consciously regulate the reproductive processes in accordance with such vibratility; such things as congenital, mental and physical ailments and deformities could, and would be avoided

Doubtless such a condition WILL prevail in the remote future, but not until the Race has progress or evolved to the point where congenital weaknesses and deformities are no longer needful to the discharge of Karmic debt.

The time of conception, and the stellar vibration under which it is effected, determines in advance the time of birth, all else being equal. Just at this point I take the liberty to address a few words to physicians and to obstetricians in

particular. It is not generally known, but is nevertheless a fact, that the final act of the reproductive process is normally accomplished under the daily positive and negative phases of the Moon. The positive phase of the Moon is concomitant with labor, and rest occurs under the negative phase. In cases of delayed parturition when it is deemed necessary to employ force,—such force may, with greater safety to the mother and child, be applied during the positive phase of the Moon when Nature is asserting itself, than is possible when the Moon is in its negative phase, and Nature is at rest, developing power and preparing for renewed effort. With this phase of astrology, every physician might co-operate with profit to his patients and to himself. To such as may be interested in this part of our subject, the alternate phases of the Moon may be determined by tide tables for the required latitude. (See, "*Sex Origin and Determination*," by Reed.)

A map of the heavens erected for the place and time in which the new-born makes its *First INHALATION*, shows conclusively the prevailing composite stellar vibration of which the child is an epitome. To "Know Thyself" is the most important of intellectual attainments,—and to "Know Thyself" and to "Rule Thyself" consciously, intelligently and constructively, is the highest achievement of Man.

To the discerning Cosmic Scientist the horoscope of birth immediately informs as to the character of the incarnate Ego, and the condition of its spiritual, mental, moral and physical equipment, and he is thus able to give intelligent direction for "bringing up the child in the way he should go," and for this reason, if for no other, every father and mother should have a working knowledge of the science of astrology.

The Spiritual status, or the ability of the individual to effect harmonic relationship with its Source of Being and the One Law of Life is discoverable in the horoscope of birth which portrays the qualified Will, Wisdom and Talent as reflected by the type of thought, feeling, emotion and passion.

A glance at the horoscope of birth reveals the status of the individual's moral equipment, or the degree of harmony already established with the One Law. Herein lies Free-Will. To the extent that one is in harmony with the One Law; At-One with the Christ; to that extent is his Will in tune with the Divine Will; the Solar Powers are subservient to his mandates, and, "Ruling his Stars," he is the arbiter of his own destiny.

But to the extent that one is *not* in tune with the Infinite, to that extent he is "Ruled by the Stars," a helpless vessel tossed hither and yon upon the sea of Karma by relentless Cosmic Powers, and this is *Fate*.

The horoscope of birth informs regarding the strength and power of the native's mental equipment. It shows whether the Mind is strong or weak, and also the power of intellection. It indicates the mental adaptability for trades and professions, and the amount of inherent genius and inventiveness. It shows whether the native is mentally capable of blazing a trail of his own; of becoming a leader of men and a benefactor to the Race; or if he be one of those mentally incapable ones who must ever respond to the beck and call of a master.

What enterprising yet honest parent endowed with a working knowledge of Astrology, and seeing in his son's horoscope indication of a mental equipment requisite to a successful machinist, would condemn the boy to social dereliction by compelling him to become an impossible physician? Or what parent, knowing the mental aptitude of his boy for the legal or clerical professions would ruin his chance in life by compelling him to become a ship master if possible. The chances are,—ten to nothing,—that the highest rank such a boy would ever attain aboard ship would be that of deck hand. Why? The reason is obvious. He has not the mental adaptiveness for such work.

Again: What intelligent and honest mother possessing a knowledge of Cosmic Science and intent upon her daughter's progress and welfare, and seeing

in the horoscope the indication of probable adeptship in culinary science, yet lack of adaptation for literary work, would spoil a good cook to develop a writer whose product was neither salable nor readable?

And again: What child, honestly instructed by those who know regarding its mental and physical adaptabilities and capabilities, would not, of itself, select that trade or profession for which it was best suited; and hence, by rational selection, crown his efforts with greater victory, at the same time lessening his prospects of dereliction?

Those mental qualities which manifest as honesty and integrity; dishonesty and treachery; dependability and undependability; kindness and cruelty; chastity and rapine; benevolence and murder are all observable in the horoscope of birth by him who is able to interpret the mystic signs; and hence he may likewise discover the degree of Free-Will and At-One-Ment with the Infinite; those truly Christ-like qualities, broad conceptions of personal responsibility and moral accountability, and imperial poise that bespeak the truly great; and on the other hand, those prescribed and enforced limitations "which result in those disparities in the moral economy which (erudite) courts of justice sagaciously denominate 'crime' and make amenable to the dispensations of a questionable jurisprudence." (Hazelrigg.)

Without reservation do we subscribe to the voicement of the sage, to wit: "Moral responsibility cannot be measured by legal tribunals, nor can arbitrary punishment ever prove a prophylactic against moral wrong-doing. One must penetrate to the chamber of hidden causes, pore over the mystic tomes arranged on its shelves, and study therein the hieroglyphs of occult law, before one can hope to translate intelligently the mandates of the spoken Word," (Hazelrigg) and this statement applies to Nations as well as individuals. Man is that Word which was in the beginning, was with God, and was God: and in Man, the Spoken Word, is the Law of Life that is his Light which now shineth

in the darkness of Ignorance, and the "Darkness comprehendeth it not."

Likewise does the horoscope of birth inform regarding the condition of the physical organism, and a foreknowledge of such condition enables one to intelligently protect and possibly strengthen the weak parts.

A knowledge in this respect on the part of physicians regarding the stellar science and the interaction of the planetary rays with the functions and powers of the different parts and organs of the physical body, would permit of more intelligent understanding of a particular case, and the elimination of supposition and guess-work by substituting correct diagnosis based upon an accurate knowledge of the operation of the One Cosmic Law.

Moreover, as disease has its origin on one of three planes of life, either psychic, mental or physical, an intelligent comprehension of a given horoscope by a proficient physician will inform, without fail, regarding the "root of the trouble," and he may use his ax accordingly.

There is *no* disease that is not a response to stellar vibration, and of some planet in particular; and know ye, O Savant, that for every ailment of man or beast some specific plant, herb, or mineral possesses curative properties,—and the plants and herbs, like the minerals, all respond to the vibration of particular planets. Knowing the planetary rulership of a given disease and the planetary rulership of plants, herbs and minerals, the physician may intelligently select such as shall assist Nature to readjust herself.

Paracelsus, a physician of note during the medieval period, a man held in profound regard by the medical profession, studied the plants in their natural connection with the planets, and taught that diseases which come under a special planet may be cured by means which come either under the same or opposite planet.

Hippocrates, the so-called "Father of Medicine," had this to say: "The man who is ignorant of the science of astro-

logy, deserves the name of a fool rather than of physician."

I do not introduce these excerpts here for the purpose of belittling the medical profession,—far from it. They are doing a wonderful work, but their work would be still more wonderful did they but work in harmony with Cosmic Law. In several countries, including the United States, a few physicians and surgeons are combining astrology with diagnosis, therapeutics and prognosis, to the welfare of both their patients and themselves. We bespeak the time when, once again, the stellar science will be added to the curriculum of our medical colleges.

There are those present no doubt, who know of the tradition which has been handed down from time immemorial, that it endangers the life of an animal to unsex it when the Moon is passing thru the sign of the scorpions.

By the same rule, the physician and surgeon may learn that it is unsafe, and therefore inadvisable, to operate on a patient while the Moon is passing thru the Zodiacal sign that rules the affected part or organ.

It is evident then, that the science of Astrology, analyzing as it does the various powers of Cosmic Force which, in the composite, are represented by all forms of life, both animate and inanimate,—is something more than a mere "fortune telling stunt," a medium thru which the cunning may ply nefarious traffic upon the credulity of the simple-minded and glibble.

It challenges the best endeavor of the keenest intellect. To him who knocks, the door to the arcana of Nature is opened, and the complex mystery that envelops Being is solved. It reveals

the reason why some characters are strong and beautiful, and others weak and despicable. Thus, an individual viewing himself in the Cosmic Reflector may "Know Himself."

To know one's Self, and the unvarying and unwavering decrees of Cosmic Law, is to be able to so consciously and intelligently employ and direct the powers and capabilities, so as to effect harmonious accord with the Source of Being, the which results finally in the ever-present conscious realization of Immortality.

Buddha, the Enlightened One, and a forerunner of the Master Jesus is accredited with that very truthful statement that, "Ignorance is the root of all evil." This is apparently a contradiction of the later statement of St. Paul, to the effect that "the love of money is the root of all evil." The discrepancy is only apparent, however, for the evil that arises from a love of money has its root in ignorance concerning the true value and use of material wealth.

The want, deprivation and misery suffered by the Race is directly traceable to ignorance concerning the operation of Cosmic Law; and what peace, contentment and joy it experiences is the effluence of application of its knowledge of Cosmic Law. Hence, Man, midway in the present Manvantara or period of evolution still "eats of the fruit of the tree of knowledge of good and evil." And it is apparent that man must continue to eat of this exacting fruit until, by and thru experimentation with, and observation of, the operation of the Law as revealed by the planets, he rises to the dignity of a True Scientist, and rejoices in that freedom which a knowledge of TRUTH alone, gives.

HAVE YOUR MERCURIES BOUND

Those who desire to preserve their copies of the four numbers of *MERCURY*, Volume Nine, 1924, may send them to us to be bound uniformly with those of previous years. We will receive sets for binding up to and including April 15th, 1925. Sets received after that time will have to wait over until our next year's binding orders are placed. Send in your copies promptly and preserve your volumes, they will become invaluable reference works as you continue in your studies of the arcane teachings.

BOOK CHAT FOR MERCURIANS

PLEASE NOTE.—This Book Review is intended as a SERVICE to readers of *MERCURY* and students of the Societas Esoterica in America. It is not confined to any advertising agreements whatever. Only books that are believed to have some special value to our readers and students will receive notice in these columns and it is our purpose to recommend the latest works of merit covering the subjects of Religion, Science, Philosophy and the various departments of Psychology.

ALL BOOKS MENTIONED IN THESE REVIEWS WILL BE SUPPLIED DIRECT BY THE MERCURY PUBLISHING COMPANY.



IMMORTALITY. (G. P. Putnam's Sons) Sir Flinders Petrie, Prof. A. A. MacDonnell, Principal L. P. Jacks, Dr. F. M. Cornford, Mr. Maurice Hewitt and Lord Arundel are responsible for this remarkably

fine collection of the mature thoughts and opinions on this subject, so vitally important to all who give passing attention to the profundity we have all been taught to accept on a basis of faith. The volume is edited by Rev. Sir James Marchant. It is far-reaching in its scope, covering the Egyptian Conceptions of Immortality, the Greek Views, Immortality in Indian Thought, the Hebrew and Apocalyptic Conceptions, the Christian Idea, the Philosophical and Ethical Bases, the relation between Science and the concept of Immortality, and the inspirational concept as expressed in Poetry. Since the publication of the *Intimations of Immortality* some years ago, we have not seen a more masterly resume and presentation of the salient and essential postulates regarding this age-old fundamental of human hope and aspiration, nor have we seen a volume more readable on a topic so abstract. Psychological Research has done much to convince us of the persistence of some phase of human personality after death, but it has not as yet proven immortality. The present work will assist most powerfully in shaping our ideas into a definite working basis for future advancement along the path to a still greater illumination.

THE NEW DECALOGUE OF SCIENCE. (Bobbs-Merrill Company) By Albert Edward Wiggam. Here is a book that is delightfully disappointing. We had expected the usual dry and more or less technical recital of scientific facts in relation to social environment but we found ourselves quickly absorbed in genuine

study of a finely presented series of "Warnings" and "Commandments", given by Science to those who have the progress of the race at heart and to all who feel themselves to any extent charged with personal responsibility in effecting a measure of that progress. Mr. Wiggam makes biology, psychology and anthropology living, vital factors in human progress today, not merely cut and dried facts relating to by-gone ages. In this book, science is revealed as a fascinating, intelligible ally to men and women whose lot it is to cope with the problems of every day life; eugenics, art, internationalism, mentalism, education, heredity and social problems; not merely as arcana of the laboratory and academic cloisters. The postulate that "The Golden Rule without Science will wreck the Race that tries it" is startling enough, but the reading of the chapter will prove a revelation. Get this book while the impulse is on you.

THE FRUIT OF THE FAMILY TREE. (Bobbs-Merrill Company) By Albert Edward Wiggam. Heredity is a subject that has engaged the best energies of laboratory savant, philosopher and medical specialist alike, for several generations. Probably the last word will never be spoken or written for it deals intimately with conditions extending so far back in Man's ancestry that it is difficult to establish a point of departure in our research. Nevertheless we can utilize salient facts that present themselves within the scope of our own knowledge and our own powers of observation, if we direct such powers intelligently. This book shows us how to do it, and points out the intimate relation between biological truths and our individual welfare. Every one who reads this important contribution to the bibliography of Heredity, will find therein something of value to himself and to those who

bear immediate relations to him. It is not a technically difficult book; it is a gospel of happiness and health to all. It will astound you, and it will do you good. Read it.

THE SIMPLE WAY OF LAO TSZE. (Shrine of Wisdom Co.) An analysis of the Tao Teh Canon, with comments by the Editors of the Shrine of Wisdom. Many large volumes of much greater pretension than the present, have been published on this little understood arcanum. The attractiveness of the volume just published lies in its comprehensiveness, lucidity and simplicity of presentation of this ancient philosophy. It is of equal value to the student of comparative religion and the aspirant along the Path to Illumination and the spiritual mysteries. As a text book for class use in local study centers, it is invaluable. Above all, it is inexpensive, and thus places a most important phase of spiritual science well within the reach of the most limited resources.

EVOLUTION AND RELIGION. (Chas. Scribner's Sons) By Henry Fairfield Osborn. This is in the nature of a reply to William Jennings Bryan's denial of the validity of the evolutionary theory, by Prof. Osborn, whose pre-eminence in the world of Science entitles him to a serious consideration not merited by his Fundamentalist opponent, whose sole claim to distinction lies, not in the field of religion or philosophy, but in the game of national politics. Prof. Osborn was invited by the New York Times to present the standpoint of science on this subject that has caused such an upheaval among religious leaders and churchmen in general. It is masterly, but that is what we would naturally expect of Prof. Osborn. He does not give us the ordinary arguments of the scientist, but shows us how even spiritual leaders have been gradually approaching an understanding of evolution as not at all incompatible with true Scriptural appreciation and loyalty. We do not know where else one may turn to find a better presentment in a more readable form than in this monograph.

CHRIST TRIUMPHANT. (G. P. Putnam's Sons) By Miss Maude Royden. The author needs no introduction to read-

ers of literature that makes for actual progress on the Spiritual Path. Miss Maude Royden, an Oxford graduate, is the notable English preacher, at the Guildhouse, Eccleston Square, London. She has done pioneer work in making religion livable and practical and today enjoys the confidence and esteem of the entire civilized world, in which she has become an undoubted power for progress and for good. Her present book brings religion into the factory, into the counting house, and shows how it fits in to every department of human activity in a most practical way. It is not a book that presents religion as a process of gloom, but of light, joy and happiness, and, what means much to many—success. An inspired mind directed its penning. Any mind will derive inspiration from reading it. "Christ Triumphant" is in fact, a gospel of success and exhibits religion as man's working ally, not his morbid master.

MISSING LINKS AND MYSTIC KINKS. (Christopher Publishing House) By Louise Starkweather Browning. This is a small volume with a large personality. The title is misleading; in fact we do not see how it fits at all. Perhaps it is not intended to. It is a curious mixture of undeniable sense and fact coupled with a large amount of radical and irrelevant phraseology. It seems to be motivated by a strong impulse of individualism and an exaggerated support of feminism. For instance: "We do not have to wait until women have been educated in men's colleges to the intellectual heights that we demand of our leading men (of whom the world at large never hears, compared to the noise made by the rusties like Lincoln, Edison, Henry Ford, Whitman and Mark Twain), but only recognize that the "Eternal Feminine" is no idle phrase but a scientific fact." Perhaps the author can explain this, but—is it worth while? Other sections are really inspiring and illuminating but the reader must sift out the wheat from the chaff and there is plenty of the latter. Nevertheless, this author thinks and that is what entitles her work to serious consideration, and much of what she has written, besides being undeniably true, will compel the reader to think also. Therefore, the book has its place under the sun.

WHEN IT WAS LIGHT. (Yogi Publication Society) By Henry Lee Stoddard. This is a truly remarkable work, embodying much study and thought. It purports to explain the Zodiac as the archetype of the Bible, showing how the Bible allegories were written in a cryptology "that has withstood the efforts of the world's greatest scholars for more than 2000 years." It offers a cryptological key to Holy Writ; gives the author's conception of the true Kaballah; develops a perfect calendar from Biblical data and postulates the "Great Cosmic Secret" that the Universe is mathematical and was so established by the Deity. An examination of the work, in spite of the rather extravagant claims made for it in the circulars advertising it, shows that the author has undoubtedly made genuine research along the lines that form its subject matter. Much of the ground has already been covered by the works of Weiss, Albert Ross Parsons, Piazzi Smyth, Adams, Seiss, McCarty, and others who have worked along the same lines. It also reminds us strongly of the efforts of Prof. Totten, formerly of Yale, who endeavored to establish the theory of the Lost Tribes being discovered in the English race or that conglomerate aggregate commonly called the English "race". For nearly a century, efforts have been made by enthusiasts to utilize the Great Pyramid in the support of alleged revelations and new interpretations of Scripture. While it is undeniable that the great monument does manifest remarkable mathematical data, nevertheless, the ability to correlate ancient monuments with contemporaneous Scriptural incidents or establish seeming correspondences and analogies does not constitute proof. We have the utmost respect for the obvious work the author has accomplished in presenting his theories, for theories they are and apparently must remain, for, striking as his analogies are, they will not be regarded by scientists as proof of his conclusions. Nevertheless, Mr. Stoddard's work and research has its undoubted value and is an important addition to the Bibliography of Scriptural exegesis according to this line of reasoning. It has an undeniable value in developing certain striking facts besides presenting analogies. We recommend it to the careful attention of thoughtful students

of the Scriptural arcana and congratulate the author on the accomplishment of a truly strenuous task that will pave the way to a better understanding of many cosmic verities.

HOW LONG TO THE END? (Author-Publisher, W. R. Young.) This brochure purports to be the "Answer to the question in Dan. xii-6, given in four periods which all culminate in a single year." The brochure is written apparently in good faith, but it is simply another instance of calling in our old friend, the Great Pyramid, to bear testimony to some personal concept of Scriptural exegesis, based on mathematical analogies. There seems to be a renaissance of this sort of thing just at this time, after a dormancy of nearly twenty-five years. We have little patience with these various theories of the "End of the World" and the lamentable and pathetic performances going on at this moment, setting Feb. 6th as the end of the world by cults in San Diego, Cal., and Patchogue, L. I., are eloquent testimonies to the credulity of a small number of well-intentioned folk. According to the theory set forth, 1924 was to be the "Fateful year," the year of consummation.

MY PROOF OF IMMORTALITY. (Torch Press, Inc.) "The Most Remarkable Book Ever Written", reads the press circular. It purports to be a collection of statements given by the spirit of William Shakespeare, apparently thru the mediumship of Sarah T. Shafford. In the past ten or twelve years several works purporting to be communications from discarnate entities have been offered to the reading public. With the exception of "Letters from Julia" given by William T. Stead, we have not seen anything that has been particularly impressive. That the contents of the volume under review may have been received thru mediumistic conditions, is possible, but as to the identity of the communicator with the entity known to the world as William Shakespeare we cannot give serious credence. We should like very much to have the opinions of critics and experts in Shakespeariana, familiar with the style and the clues to the various ciphers extant therein. Much of the con-

tent seems to be quite irrelevant, and while it offers the usual evidence of psychic communications, it does not convey any special evidence of the hand (or mouth) of the "Immortal Bard of Avon." It is a pretentious work of some 518 pages and may offer to investigators in Psychological Research new fields for investigation.

LETTERS FROM THE TEACHER, Vol. 2. (Curtiss Philosophic Book Co.) Harriette Augusta Curtiss and F. Homer Curtiss, M.D., authors. We have seen many good works emanate from the Curtisses and the present work is fully up to all previous standards. Its publishers describe it as "just the book to place in the hands of a friend whom you wish to interest." We agree with them. In fact we have placed it already with several we wish to interest. It treats of vital subjects resulting from questions propounded to the authors. It is clean, straightforward and is a good exponent of genuine spiritual science.

THE TEN COMMANDMENTS IN THE ANIMAL WORLD. (Doubleday, Page & Co.) By Ernest Thompson Seton. A little book by an author with a big reputation, put out by a publishing house notable for its successes. What more can one ask? The author bases his arguments, if such they may be called, upon the premise that the "Ten Commandments" are not arbitrary laws given to man alone, but are fundamental laws of all highly developed animals. This may be startling to some, but when you've read the stories, told in Seton's own charming way, you'll be more than half way convinced, and you'll find that our "younger brethren" can teach us many things, as such eminent naturalists as Seton and the late John Burroughs have already discovered. The book in question is written in such a simple yet delightful manner that it is equally applicable and interesting to children or adults; in fact, it is equally important for both to read it. Evidence of intentional morality among the animals are shown in such a conclusive manner as to place them at once beyond the possibility of coincidence. We recommend this exquisite little volume most highly. It will indicate a much higher degree of astuteness among old and young for our friends in the animal kingdom.

JESUS THE MAN (Harlow Publishing Company) by Victor E. Harlow, M.A. The author describes himself as "one who has carried thru an active business and political life an absorbing interest in the historical side of this most important episode in the history of our race." That "absorbing interest" is now bearing fruit, for the work in question is not only intensely interesting, it is a wonderfully valuable contribution to the general subject of the life and activity of Jesus of Nazareth as an historic personage. This book is devoted primarily to an exegesis of the human side of Jesus, his historicity and his activities that caused the famous passage by Tacitus; "*Asactor nominis eius, Christus, Tiberio imperitante, per procuratorem Pontium Pilatum supplicio affectus erat.*" The general theory of the author is developed principally from the Marcan Gospel and its offspring, the Gospels of Matthew and Luke. Mr. Harlow points out clearly, vigorously and unmistakably, the difference between the first three Gospels and the fourth, the latter being purely theological. According to Mr. Harlow, the Jesus of Mark was a man of intensely human emotions, a man who could and did grow angry, hurling defiance and contempt into the teeth of his enemies. The Jesus of John, is shown as "the Logos of a philosophic sect; a being whose conscious memory transcends all human limitations and reaches back to the time when He created the world and whose dominant characteristic was and is divine love." In all the monumental bibliography of the life and works of Jesus, the greater emphasis is invariably laid upon His divine nature and the theological concepts of the schoolmen, relating thereto. Some attempts have been made to cover the historic side, but owing to the admitted paucity of material and the prejudicial attitude of scholastics, little real progress has been made. We have hoped, even as does the author of the work in question, that the discovery of so many ancient documents and alleged scriptural or apocryphal manuscripts in recent years, might shed additional light upon this important and necessary phase of the identity of Jesus. We are frankly disappointed that such a result has not developed. However, with what material the best scholarship can afford at his disposal, Mr. Harlow has prepared a masterly critique that presents the human side of Jesus in a way that carries with it a conviction. We not only recommend, we urge all Mercurians to get this work and study it.

THE GOLDEN VERSES OF PYTHAGORAS. (G. P. Putnam's Sons) By Fabre d'Olivet; done into English by Nayan Louise Redfield. Seldom have we had such pleasure in recommending a work to our readers as in presenting this latest production of one of the foremost publishing houses of America, a house already famous for the quality of its publications. The Golden Verses of Pythagoras will meet with a warm welcome from all students and devotees of the Pythagorean teachings and philosophy. Pythagoras considered the Universe as an animated All, whose members were the divine Intelligences, each ranked according to its perfections, in its proper sphere. He it was who first designated this All, by the Greek word *Kosmos*, in order to express the beauty, order, and regularity which reigned there; the Latins translated this word by *Mundus*, from which has come the French word *Monde*. It is from Unity considered as a principle of the world, that the name Universe which we give to it is derived. It is not the purpose of book reviews in *MERCURY* to indulge in lengthy comment on style and construction, neither are we concerned with the name or fame of any given author. We are concerned solely with the merits *per se*, of the work reviewed, and its possible value as mental pabulum to our own readers. However, we cannot refrain from expressing our appreciation of the very obvious and notable excellence of the literary style in which the Golden Verses and the "Examination" of them, are presented. Whatever the esteem in which Pythagoras may be held by schoolmen and academicians, he has the absolute veneration of all who are sincere students of the spiritual mysteries and it is long since a work of equal value has been offered to this numerous class of students. The lofty concepts of the sage are faithfully given:

"Thou shalt see the evils which devour men

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THE BIOGRAPHY OF AN ATOM

Continued from page 26.

be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as, by fire." The real Ego can never be annihilated—it is a spark of Divinity itself.

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